THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

One Dollar per Year — Ten Cents per Copy

Order of Harvey L. Meeken, 14 Beacon Street, Boston, Mass.

Vol. CXX — AUGUST, 1924 — No. 8

CONTENTS

COVER. Marshall Island Scene

FRONTISPIECE. Prof. Lucius C. Porter, D.D., L.H.D., of Peking University 342

EDITORIAL: Recruits of the Year 361

WORLD WINDOW 343

ARTICLES

Our Remotest Outpost. *Illustrated.* By Jessie R. Hoppin (I.), Micronesia 346

The Conscience Clause in the University of Madras. By Prof. Albert J. Saunders, American College, Madura 350

A Crippled Knitter in the King's Service. *Illustrated.* By Rev. John S. Porter, of Prague, Czechoslovakia 351

Kobe College and the Japanese Exclusion Bill. By Pres. Charlotte B. DeForest (I.) 352

Beginnings in Korea. *Illustrated.* By Rev. Horatio B. Newell, D.D., of the Japan Mission 353

Justice for Japan. *Resolutions* 354

Resumption of German Work in Malabar. By Rev. G. E. Phillips, L. M. S. Missionary, South India 355

A Curable Malady. By John J. Thomas, M.D., of Youngstown, O. 357

For Christ and the Children of Bombay. *Illustrated.* By Rev. William Hazen, Marathi Mission 358

The Surrender of John R. Mott 363

The Relation of the Missionary to the Home Church and Pastor. By Rev. Austin Rice, Wakefield, Mass. 364

Our Biggest Task at Home. By Mrs. Franklin Warner, President, Woman's Board of Missions 364

SO OUR MISSIONARIES WRITE 365

THE HOME BASE

The American Board 371

Woman's Board of Missions 373

Woman's Board of Missions of the Interior 375

Woman's Board of Missions for the Pacific 377

METHODS AND PROGRAMS 379

THE BOOKSHELF 381

PERSONALIA 384

THE CHRONICLE 386

ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

PRINTED IN THE U. S. A. PRESS OF THOMAS TODD CO., 14 BEACON STREET, BOSTON, MASS.

LUCIUS C. PORTER, D.D., L.H.D., OF PEKING UNIVERSITY

Author of new text-book for adults, "China's Challenge to Christianity." See Professor Hodous' review in our *Bookshelf*.
For more about Dr. Porter see *Personalia*

EDITORIAL STAFF OF THE *MISSIONARY HERALD*

Editor-in-Chief, ENOCH FRYE BELL

Associate Editors

FLORENCE S. FULLER, *A. B. C. F. M.*
ALICE M. KYLE, *W. B. M.*
DOROTHY R. SWIFT, *W. B. M. I.*
MRS. E. R. WAGNER, *W. B. M. P.*

THE WORLD WINDOW

Dr. Rabindranath Tagore, the Indian philosopher who is lecturing in China, states that his lectures in China are aimed at the rehabilitation of Oriental culture, which is on the wane. It is a matter of regret, on the one hand, that the Asiatic youths were intoxicated with Western thought, while the Orient had from remote ages a thought and culture transcending that of the West. It is a matter for congratulation, however, that since the Great War in Europe the Oriental races have discovered the atrocious and destructive spirit of European civilization and that the European races have started to study the evolution of Oriental culture. His present mission, Mr. Tagore concluded, was for the revival of the Asiatic civilization through an understanding between Japan, China, and India.

¶

Dr. Tagore was invited to take part in the International Educational Conference of China in the Southeastern University at Nanking, with the participation of prominent Chinese, Japanese, Indian, Siamese, Korean, and American representatives; the object being to discuss and devise means for the promotion of world education and a better understanding between nations. As Dr. Tagore passed through Singapore on his way to the Conference, he received an affectionate greeting at the dock from a tremendous crowd representing all communities, including the European.

¶

Much interest is being taken in the attempt of Rabindranath Tagore to establish in his own country a school which in its curriculum and spirit shall inculcate the high ideals of internationalism and brotherhood for which the distinguished Indian poet stands. In the pamphlet recently issued by the school it appears that the number of students is over two hundred. One of the few rules enjoined upon the students is that no image shall be made the object of worship, and no word of religious controversy shall be spoken. On a stone which stands at the entrance to the school grounds are engraved the words: "Here, in this asram, the One Invisible God is to be worshiped, and such instructions are to be given as are consistent with the worship, the praise, and the contemplation of the Creator and Sustainer of the world, and are productive of good morals, religious life, and universal brotherhood."

On Christmas Day, of 1921, a Bengali poet, whose heart was full of anguish at the sufferings of his own country, wrote as follows: "Great souled Christ, on this, the blessed day of your birth, we who are not Christians bow before you. We love and worship you, we non-Christians, for with Asia you are bound by the ties of blood. We, the puny people of a great country, are nailed to the cross of servitude. We look mutely up to you, hurt and wounded at every turn of our torture—the foreign ruler over us, our crown of thorns, our own caste social system, the bed of spikes on which we lie. The world stands aghast at the earth-hunger of Europe. Imperialism in the arms of Mammon dances with unholy glee. The three witches—War Lust, Power Lust, Profit Lust—revel on the barren heath of Europe, holding their orgies. There is no room for you there, in Europe. Come, Lord Christ, come away! Take your stand in Asia—the Land of Buddha, Kabir, and Nanak. At the sight of you our sorrow-laden hearts will be lightened. O Teacher of love, come down into our hearts and teach us to feel the sufferings of others, to serve the leper and the pariah with an all-embracing love."

¶

A Women's Conference was recently held at Tinnevilli, Madras, attended by 2,000 of all castes and creeds. The President, Mrs. Lakshmibhai Ammal, stated that the Indian women were the repositories of all that is best in Indian culture, and were capable of rising to exceptional heights in sacrifices for patriotism. She declared that the question of untouchability was agitating the best minds of the country, adding that it could be solved only by the coöperation of women. The difficulty lay chiefly in the prejudices which were inculcated at a very young age by the mothers of the land. She maintained that men ignored this aspect of the problem, and she besought them to set to work in the direction of educating women.

¶

Sir Thomas Arnold has been lecturing in England upon "Some Aspects of Islam." He said that whether we like it or not, we had now to live with the world of Islam. He devoted a considerable part of his lecture to showing how, and on what grounds, Westerns and Moslems can approach each other. He submitted that to every Western the cultured Mo-

hammedan has at least three qualities that exercise a powerful attraction: first, was the dignity of the Mussulman under all the blows of fate; in his submission to the dictates of Allah he possessed a composure equal to that of any human being on earth. Next was the Moslem's discovery to the world of the true status of trade. Trade in the West had, until recently, at any rate, been contemned; but the Prophet himself had engaged in trade, and had, in fact, said that traders should in Paradise be next to those who had died in the Jehad. And, finally, Westerns could find sympathy with Islam in the mysticism which was one of its chiefest glories. In mysticism rival faiths could draw closely together, and Islamic mystics showed as much toleration, depth, and loftiness of thought as could anywhere be found.

¶

The *Moslem World* has an article on France as a disintegrator of Islam, from which we extract the following: Gentle and slow, but sure, is the penetration of North Africa by the French. A few schools were built in the interior, and boys from the immediate vicinity were required by law to attend. Only the French language is allowed. During the first years many parents were fined for not sending their children to school. Then the grown-up scholars crossed to France to trade and work. They easily outdid their countrymen who had not been to school. Now it is a sight to see the government schoolmasters besieged at the beginning of the October term by far more boys than they can take. And the parents are there trying bribes or tears, whichever seems to have the most chance. At first only the boys in the public schools were required to be vaccinated, but later the men. A few years ago a Red Cross nurse was sent round, and the women were vaccinated. Civilization has saved another country from smallpox. In a gentle way, France is changing those very customs of the country she promised not to interfere with.

¶

"France's new military law, which provides for the recruiting of 280,000 native troops annually, most of them in Africa," says the *South African Outlook*, "creates a menace to the whole continent. The new Trans-Sahara railway is needed for the transport of these troops, and its completion will mean that France will no longer draw her African troops mainly from North Africa, but that recruiting will take place as far south as the Congo. France's policy in this matter is, as we see it, entirely selfish. She wishes to ensure her own safety regardless of the effect her action may have on Africa. It is intolerable to think that every decade nearly three million Africans are to be trained to modern warfare. We hope General Smuts will follow up the reference he made at the South African dinner to this dangerous policy, and that such pressure will be brought to bear upon France as will induce her to reconsider and modify it."

Sixteen bodies connected with the Lutheran Church in America are affiliated through the National Lutheran Council. This body has been carrying on an extensive work of mission relief since the outbreak of the war. It represents 1,500,000 communicants in the United States. Through their relief measures, they have on their payroll of love eight orphaned foreign missions in China, Africa, and India, formerly conducted by German societies. The new birth of missionary interest among the Lutheran bodies of the world is one of the encouraging signs of the modern day. Last August the Lutheran World Convention was held at Eisenach, at which thirty nations were represented, and a Lutheran constituency of some 80,000,000 people. An executive committee for continuation work was appointed, and one of its duties is to study the foreign missionary problems of their church in the world. The chairman of the committee has expressed a profound interest in this side of the great task.

¶

Slowly but surely the constructive forces are developing strength and direction which will bring stability to China. A presidential mandate was issued in April, according to Chinese reports, urging the establishment of a modern and fully-equipped public library in Peking. It is pointed out that the Japanese are about to return a large portion of their Boxer indemnity for cultural purposes, and that in order to show that China is herself advancing in a cultural way and is entitled to assistance of this kind, it is urged that a special building be provided to house the books and manuscripts. At present the Ministry of Education maintains a library, but it is not properly housed and is not systematically handled. The President is reported to have made a personal donation of $300,000 to help provide a proper building.

¶

In the near future it may be possible, says the *Far Eastern Times*, by the grace of the Peking police, for a Chinese gentleman to sit with his womenfolk when he takes them to the theater or the cinema. Realizing the inconvenience in the modern day of the old custom of segregating the sexes at the show, the police have given permission for the experiment to be made at the Hua Lo Theater. Special men have been detailed to watch how it works out, and if the report is satisfactory, it is anticipated that all theaters will be allowed to break down their old rules.

¶

To what extent has China fulfilled the hopes of her friends in her management of Tsingtao and the adjoining territory taken over from Japan in 1922? Prof. J. J. Heeren, of the Shantung Christian University, argues the question *pro* and *con*. He feels compelled to note certain signal failures on the part

of the Chinese officials, especially when that eminent Christian statesman, C. T. Wang, was displaced as governor by the appointment of an outstanding militarist of the old school. The department of finance is accused of diverting funds to Peking, the management of the docks is distressingly inefficient, the young foreign-trained Chinese are crowded out of office as soon as possible. On the other hand, the streets of Tsingtao and the outlying roads are in good repair, the forests have never been in a better condition, the policing is efficient, the Shantung railway has done all that can be expected of it. The success of the railway in earning the past year a fair profit, after paying the heavy interest charge due to Japan, is attributed to the fact that so many of the foreign-trained Chinese were retained in office under Mr. C. T. Chu, the managing director, who received his Bachelor of Arts and his Master of Business Administration at Harvard.

¶

Under the leadership of the Governor of the province of Kiangsu, there is to be established in Shanghai a school to teach Chinese the principles and methods of self-government to be known as the National Institute of Self-Government. It is to be nothing else than a national institute for political education, supported from the treasury of the province. Already a building has been rented as temporary quarters, to accommodate classes for the spring semester, and land has been purchased for a permanent site. Courses are to be given, covering provincial, municipal, and rural governments, and social work, each covering four years, with a common freshman curriculum. The importance of giving to the students an understanding of actual conditions has been kept prominently in mind. It is the earnest desire to train men and women who will devote themselves to the work of social reform which is the fundamental requisite to facilitate and stabilize political reform, and for which pioneer workers are, at present, so lamentably lacking. In the shaping up of the plans for the new institution, the organizers called in as their advisers Dr. Charles Beard of Columbia University and Dr. Charles Coulter of Western Reserve University, both of whom were in China last year. It is planned to have scholars from America and Europe as members of the faculty, in addition to the native staff.

¶

The rapid growth of the missionary enterprise in China is suggested by the fact that the Union Language School at Peking, during the past eight years, has enrolled 1,433 students, of whom 785 were women and 648 were men. The number includes 1,028 Americans, 282 British, and 123 of other nationalities; in all, 23 countries being represented. While most of the students have been missionaries, not a few have represented the embassies of several countries and various commercial houses.

¶

The vast possibilities of the museum as a means of popular education in China are evidenced by the fact that more than half a million people during the year have passed through the turnstile leading into the Museum of the Union Christian University at Tsinanfu, Shantung. Rev. J. S. Whitewright, the English Baptist missionary in charge, reports the following figures: Men, 460,055; Women, 50,397; Total, 510,452. Sixty-five per cent listened to an address on the Gospel. Some idea of the evangelistic opportunities offered may be gathered from the fact that in the small lecture hall no less than 2,468 Gospel addresses were given during 1923. In addition to these, 225 Sunday lectures and addresses were given.

¶

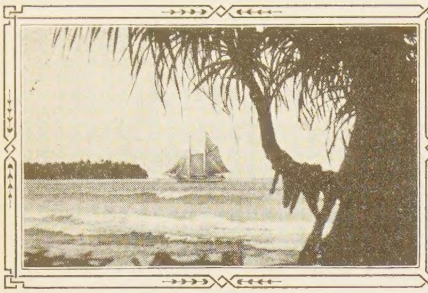
A remarkable commentary upon the interest in Christianity on the part of Far Eastern nations is the fact that China and Japan are actually ahead of the United States in the circulation of the Scriptures. The total circulation of the Bible in 1923 by the American Bible Society in those Eastern countries was 2,868,605, as against 2,395,000 in the United States. According to the *Presbyterian Magazine*, the increase in the Orient was more than 770,000 volumes, or 30 per cent over the preceding year. "It is believed that the growing respect for the moral and spiritual values of the Bible accounts for this phenomenal increase in circulation."

¶

The calling of a religious conference to advise the Japanese Government in the matter of the public inculcation of morals and patriotism, on the part of Viscount Kiyoura, has not been well received by the Japanese press, on the ground that the Buddhists and Shintoists are hopelessly in arrears as to the principles which should guide a modern state. The *Yomiuri* remarks: "As for the religionists today, Buddhist priests in particular, they may safely be said to be outside the pale of the world of thought. Very few of them can know how the present confusion of ideas has come about. Even if there were quite a number of such intelligent Buddhist priests, the settlement of the confused world of thought is beyond the reach of present-day Buddhism. A wide gulf separates modern ideas and Buddhism, and nothing good can come of the Government's plan to entrust the task of guiding popular ideals to Buddhists in disregard of this impassable gulf."

¶

According to David S. Spencer, in an article in the *Missionary Review of the World*, during the past few years 16,694 young men's associations have been formed in Japan. These are similar to the Y. M. C. A., but with a broader educational and political objective, and have done much community good.



Our Remotest Outpost

By Jessie R. Hoppin (I)

(Few and far between are the letters which come through to the W. B. M. I. from its staunch veteran in the Marshall Islands, Miss Jessie Hoppin. Now a letter has been received, written in May, 1923, and containing much of interest and importance regarding that farthest outpost of our work. Miss Hoppin has been on the Island of Jaluit for twelve years, feeling that she cannot take a furlough until reinforcements are sent. We are still searching.—EDITOR.)

For many years I lived and worked in the Kusaie Girls' School, which is under the W. B. M. One of my reasons for remaining here in Jebwar, Jaluit, during the war period was to supply provisions for that school which I could obtain from an English company trading here at that time. They were willing to take payment in American Board drafts, which was very providential for us, especially during the period of more than a year, when we had no connection with the American Board or with America, and we had not yet made any connection with the Japan Mission of the American Board. I still do the touring for the Girls' School, receiving graduates from that school and sending them new pupils.

I have had the general direction of the work for the Marshall Islands. The population is not so large, but the islands are difficult to tour. Each island of the group has a native teacher or pastor, and these all have to be paid at the proper time. There are thirty-five of them supported by the American Board ($50 each a year!), helped out by native contributions. Then there are various things to translate, like the C. E. topics and the Sunday-school lessons. Then there are the day schools, which are an old institution of ours. One of my other reasons for staying right here is that here is a doctor, and here the teachers come when ill and needing medical treatment.

Jebwar Island from Jaluit. Miss Hoppin's house is in the center of the island. Can you see the tall iron wireless shafts? They are there. Miss Hoppin is not so "remote" after all.

I am having school now. There are forty-three people living with me and another forty-two children who have school in the native church. It would take all of my time just for the school work alone, but there is the correspondence with the native teachers and the native Christian body. There are over three thousand church members, and all are anxious for help in Bible study and in other ways. Since February, 1918, the American Board has had no man missionary in their island work, either here or on Kusaie. It has fallen to my lot to cheer on the native teachers and preachers to stand faithfully at their posts till the right leader comes, as they pray God he may come, from their beloved American Board. The native men in God's strength have done remarkably well. The war years and the changes in government have brought hard things for them to meet. As a whole they are a noble body of men.

We are really a part of Japan, though we are a mandate. Since the Japanese occupation, men standing near the emperor in rank have visited our islands. Here in these once out-of-the-way islands will be solved some of the great problems that the world has to solve. It is a matter of importance whether the Marshall people live or die out from the face of the earth. If they do live, will they continue a Sabbath-loving, God-fearing people as at present, or will they yield to the tremendous pressure bearing down on them?

A MARSHALL MAN

There was a man sent from God whose name was Lanien. He was one of our native pastors and a great Bible student. He had seen the coming of the first *Morning Star* to the Marshalls, had helped Dr. Pease with the translation of the Marshall Island Bible. He had been in Honolulu and had known Dr. and Mrs. Bingham and some of the noblemen and noblewomen of the old missionary families in Honolulu. Somewhere along the way he had met Christ, and had a message to give. He went home to glory last October. A man of Mr. Moody's build and very much like Mr. Moody in his hearty good will and enjoyment of healthy laughter and fun, he had a wonderful knowledge

of the Bible and of his own native language, and the stories and the history of his own Marshall people. His childlike belief in God and Christ and the Bible as the very word of God, and his utter forgetfulness of himself when he stood before his audience, together with his gift of eloquence as a speaker, gave him wonderful power in leading men to Christ. If I lacked a justification for the continuation of the Board's work here, I could find it in the fact that at least one Marshall Islander will be able to join in the singing of the "new song," that only the redeemed of earth can learn. Lanien isn't the only fine Christian from our native men. Such men as he give us courage and hope for our island people. When I think of Lanien I feel like a small infant in arms in the household of faith.

Experienced seamen say our Marshall men are among the best if not *the* best seamen in the world. A Mr. Ellis, who came to the Marshall Islands this spring and was our guest for a couple of months, studied up the Marshall Island system of navigation and pronounced it perfectly sound and reasonable. He is a good navigator himself and a good judge. By the way, it was a great experience to have Mr. Ellis with us. It has been so long since I have seen a countryman in our little world.

Our Church School children on Namrik.

IN LÆLAN'S HOUSE

I am living in a two-roomed house which belongs to my "younger brother," Lælan, and hereon hangs a tale. Lælan is a son of a celebrated Marshall Island chief who died in 1910. Kabua had wrecked ships in his day and helped to kill all on board. When the first *Morning Star* arrived in the Marshalls, the first time, 1857, the people planned to

"Ruth," one of Miss Hoppin's "girls." Recently married to one of Miss Hoppin's "boys." She seems above the average. Certainly a good "product."

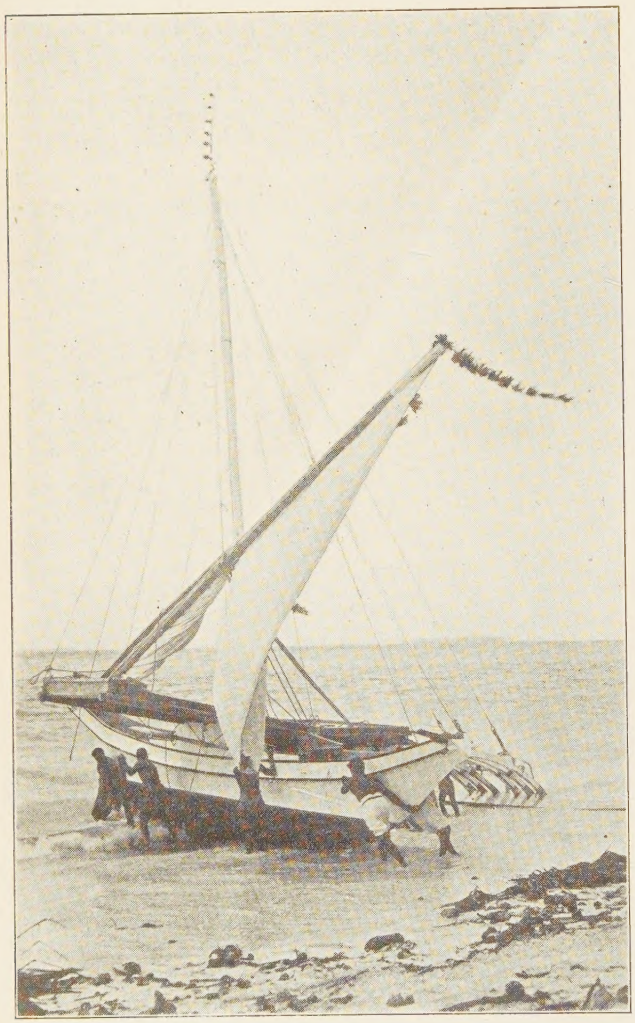
wreck her. Kabua was a young man in those days and was a leader in saving the ship and the lives of the missionaries.

For some reason he took a fancy to me and adopted me into his family, giving me the name of his mother, Limanman, meaning The North Star. In 1910 he offered me the use of his ship, free, to make the tour of the group with the girls from the Kusaie Training School. So I arrived in Jaluit with my family of twenty-eight girls and found Kabua ill. He asked me to wait for his recovery before sailing. He was an old man, not less than ninety years of age, and did not recover. I helped care for him during his illness, and he made a covenant with his sons that they should always care for me during my mortal days.

So this is Lælan's house and I am his elder sister. He comes and asks: "Is there any food ready in our cook house?" (my kitchen). When the native people bring him food (cocoanuts, breadfruit, fish, and such things), he never forgets my portion. He is not always here in Jaluit, as he is chief of other islands and sails about on his ship. He has a brother and a sister, and the three of them have given me a piece of land here in Jebwar. I have had a little thatched house made of island timber and odd remnants of boards, just across the road from this house. This I have used as a guest-room. It has been honored by such guests as Dr. and Mrs. Pedley of the Japan Mission, and this year Mr. Ellis occupied it for two months. My younger boys have their classes there and spend their evenings in it.

Miss Hoppin's guest room.

The house in which I live has two rooms. One is our living-room, sleeping-room, classroom, and every other kind of room combined. There is a veranda surrounding the house, which has lost its floor by typhoon and age. For water, I have an iron tank that came around Cape Horn about fifty years ago on a little *Morning Star* that was wrecked on Kusaie. We have patched it and put cement on the inside. It may last another fifty years. The only trouble is that it is not large enough to store up rain water, on which we have to depend.



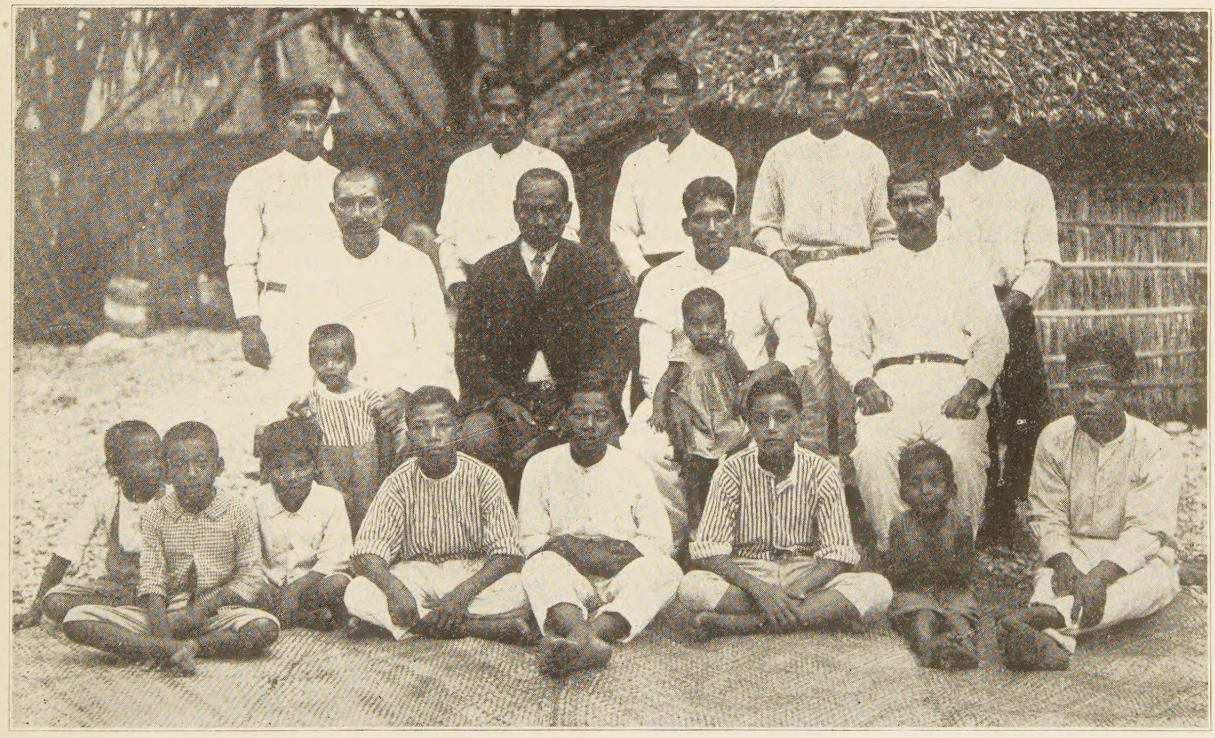
A Marshall Island canoe. Operating in the Jaluit lagoon. Note islets on the horizon. Typical scene, as is our picture cover.

PROBLEMS

We are facing difficulties in getting food, as there is almost no native food. The Japanese companies have not capital enough to enable them to carry a good supply of the necessities of life; the shipping laws are so severe that the English trading companies cannot longer trade here; duty on American goods is almost prohibitive. I have been trying since last October to get some oatmeal and evaporated milk, which I know they have in Japan, but it has not come yet. Our mail service, too, is not good. These are some of our problems. You have your problems, too.

On the whole, this is a nice quiet spot in which to live and work. I know you would enjoy a ride on my little canoe. You would love to see the red and pink and white coral and the bright-colored fishes and the almost human cocoanut trees.

Some of Miss Hoppin's "women and girls" in the Jebwar school.



The male department of Miss Hoppin's school on Jebwar.

THE JALUIT LAGOON, MARSHALL ISLANDS

We reprint this picture because it has caused so much discussion. It is a "reverse print," which gives the impression of a night scene under a powerful searchlight. As for the moon, its shape and inversion, that must have been painted in. Our Dr. Rife, who lived long in the Marshalls, says he never saw the like. Everything must be Topsy-Turvy Town over there.

THE CONSCIENCE CLAUSE IN THE UNIVERSITY OF MADRAS

BY ALBERT J. SAUNDERS

RELIGIOUS instruction in mission schools and colleges in India has been threatened for several years by the desire on the part of some of the more orthodox and politically extreme Hindus to introduce what is called the conscience clause. This whole agitation is part of the extreme political propaganda, and is directed at weakening the influence of Christianity and reviving Hinduism. Vernacular and religious revivals are always marks of a nationalist movement, and so opposition to Christianity and a revival of Hinduism and Mohammedanism have been prominent features of Indian Nationalism. If the agitators were really sincere in this matter it would not be so bad, but we on the field see so many evidences that the movement is largely inspired by hatred of all things Western, and is part of an organized political propaganda.

The conscience clause means that Hindu students should be allowed to attend mission schools and colleges, if they desire, but should not be expected or compelled to attend the regular Bible classes and religious instruction of the institution. On the face of it, it seems a fair enough request from the Hindu point of view, but it does not take into consideration the desire of the Christian donor, who has given his or her money for a distinctly Christian education. And then one cannot get away from the fact that the opposition is largely inspired by political motives. The case of Ceylon proves that fact. They have there the operation of a conscience clause throughout the island, and Hindu and Buddhist parents may obtain exemption from religious instruction if they desire it for their children; but the point is they never do, unless stimulated to request it by political agitators.

This matter of a conscience clause was up before the Madras Legislative Council a few months ago, but was voted down. It came up again at the recent first meeting of the new Senate of the University. One of the younger lawyers of Madras, a brilliant man, the University representative in the Legislative Council, but politically an extremist, moved to amend the statute pertaining to the recognition of colleges to the effect that a college seeking recognition should satisfy the University that it did not compel its students to attend religious classes if the parents of those students objected to it. The debate on that proposal to amend which followed, conducted for the most part by non-Christians, was a great tribute to Christian education, and was most en-

couraging to every missionary worker in South India as well as to the supporters of missions in the home countries.

To report briefly the chief arguments used will show the trend of thought on this question. It must be remembered that only one missionary member of the Senate spoke to the proposal; there was no need for others to speak, the non-Christians argued the case splendidly, and they secured the defeat of the amendment. One speaker said that this was no question for the Senate to decide. It really was a Legislative Council matter, for if the desire was to put these Christian institutions out of business, the most effective way would be to stop all grants-in-aid to those who persisted in giving religious instruction. "But," said he, "do we want to do that? I do not."

Another member following in the same strain said: "It is too late in the day to pursue this obstructionist policy. The great need of India today is for education, and these mission institutions have for many decades carried on a magnificent educational work throughout the Presidency. If we pass this measure it will mean stopping a lot of this educational work, and we cannot afford to do it, for who will carry on these schools and colleges? I am opposed to the amendment." Another speaker argued that we ought to respect the wishes of the donors. People in the West give money for Christian education in India, which money has made possible so much of this educational work. They have a right to say how their money shall be used. They want it used for Christian education, and we should respect that condition if we are willing to take the money. If we do not want our children to attend that religious instruction we can send them to Hindu schools, but if we prefer to send them to the Christian colleges we must not object to the religious instruction there offered.

One of the finest speeches was made by a young man—a Hindu, educated in England, and now occupying a good educational position in Madras. He said: "What do we hope to accomplish by forbidding Bible classes? It is not in the Bible class that these institutions get in their most effective Christian teaching. The missionaries surround their schools and colleges with a Christian atmosphere. You can see it at work in the classroom; it pervades the hostels; it is in the administration and office management. It is everywhere, this Christian atmosphere, and it is that which wins. We may spot the Bible classes, but what good will that do while this Christian atmosphere remains, which we cannot remove? I oppose the amendment, because it is not possible by this method to give effect to what the mover really wants."

The amendment on being put to the vote was lost by an overwhelming majority. A poll was demanded, and the count resulted in 24 voting for the amendment and 57 against. 15, mostly Roman Catholics, were neutral. And so an anxious time ended in a significant victory.

A CRIPPLED KNITTER IN THE KING'S SERVICE

By JOHN S. PORTER

MARY was born a normal child. Her mother left the baby with neighbors to go to the factory to work. A fall caused the legs to stop growing. Her body developed, but she has never been able to walk. A poor cripple indeed.

Sad was her condition of body. Sadder was her condition of mind and soul. No Bible, no Gospel, no light, no comfort, and no joy. On the other hand there was a mass of superstition, darkness, and despair.

Mary could not go to school; she did learn, however, to read and write from her brother. She longed for death. She planned to commit suicide, when an opportunity offered. She was miserable and wretched.

But God did not forget her. He sent the light. Her sister was invited to our services. Of course, she reported all that she saw and heard at home. Now Mary had a desire to go and hear for herself. But how was it to be managed? She was finally loaded into a hand cart and trundled to church. Thus she began to learn of the Saviour who "came to seek and to save the lost."

Mary continued to attend the services when some one would take her. The "taking" was very difficult. She soon found the Saviour who was seeking her all the time. The look of despair on her face was displaced by the joy of the Lord. The Saviour graciously transformed the hopeless cripple

MARY: "RICH TOWARD GOD"

into a sweet, loving child of God. Later, there was an opportunity to move into the house where our services are held, so that, unaided, she can crawl to and from the services.

With a knitting machine, Mary ekes out a livelihood. She is the efficient teacher in the Sunday School. She is the gracious hostess for many visitors, among them our preachers, who take turns in serving this pastorless church. She is a very winning Christian worker, the foremost in our little church in her city. I always anticipate my visit there.

Mary had a longing to go alone out into the beautiful world around her. She began to save up for a hand-propelling tricycle. Some friends here and in America came to her aid. And now she is the happy possessor of a "wheel," with which she makes little excursions.

People wonder how this cripple came by this "car"; think she possibly became suddenly rich, as did so many in the war. Far and wide no one has such a fine vehicle. Hence, when she stops on her outings to rest, she is ever the center of a larger or smaller crowd, to whom she can tell of the love of God to a cripple. On one such occasion a woman asked her if she were ever poor. It seemed impossible that the owner of such an outfit could be poor. Mary was once poor and forlorn and miserable. She is still poor, but rich toward God, a new creature in Christ Jesus, a child of the King.

KOBE COLLEGE AND THE JAPANESE EXCLUSION BILL

By CHARLOTTE B. DeFOREST (I.)

(When the news of the Senate's action abrogating the Gentlemen's Agreement reached Japan, many Christian institutions received anonymous communications calling upon them to close up their work. Some of these were addressed to Kobe College. There may be still more. They are of about the same tenor. One read: *"Dear American Missionaries: Listen! We Japanese are not so foolish as to hear the noble teaching of Christ, whose principle is of universal brotherhood, from Americans who practically deny it. Leave Japan quickly and return to your home country, America. Preach your perverted Christianity to your own countrymen. Ask your conscience and it will show the truth of what we say. Yours disgustfully—Japanese."*

Such anonymous letters are from irresponsible Japanese, but probably convey the *feelings* of a large section of the people, though Japan generally is said to "take the insult with poise and dignity." Howbeit, many Japanese leaders who understand us are showing their followers how to cool their passion by heaping coals of fire upon our heads. Dean Hatanaka is such a leader.—EDITOR.)

WHEN it was announced in chapel at Kobe College that Dean Hatanaka would speak to the student body that afternoon on the Japan-American question, there was a deep breath of expectation. It was May 9. The day before, the newspapers had announced the probable postponement of Japanese exclusion from the first date of July 1 to the compromise date of March 1, 1925. The atmosphere in Japan was a little less tense than it had been, but groups and individuals were discussing the situation and the probable outcome, and we knew there was much more thinking among our students than was revealed to us.

Dean Hatanaka commenced by reminding the student body of the idealism that had revealed itself in critical moments of American history—through the Pilgrim Fathers and their search for religious and political liberty, through the Declaration of Independence that states that all men are created equal, through Lincoln's abolition of slavery, and through Wilson's advocacy of the League of Nations. Then he pointed out the opposite current that aimed to keep the United States isolated and apart from world problems, and how these two opposing tendencies were struggling together; how the United States has bigger race-problems than any other nation—problems that no nation like the Japanese, that has no domestic problem of that sort, can understand.

"The race-problem of the Japanese in America," he said in substance, "has been made much of by politicians, and we have suffered at their hands. But we are not free from blame ourselves; we have given these politicians occasion for the material they use against us. The suppressive measures taken by the militaristic government in Korea, the high-handed measures of our government toward China, and the low type of living of some of our nationals on the Pacific Coast of America, have all been used as handles against us by men who had some political end to gain. It is our fault that there did exist these facts to be used against us. We must raise the standard of our own country until others cannot have these things to criticize about us.

"For us to fight against America's discriminatory legislation merely because it is against us Japanese—for us to oppose on a merely nationalistic basis—would be fighting back, retaliation, not Christ's way of turning the other cheek also. We need to oppose racial prejudice and all unfairness wherever found, with the broad viewpoint of world citizens. The good in all nations should combine to fight the bad in all.

"And as for you students of Kobe College, what

is your part? Few schools have so close a connection with America as this one, carried on by American funds. But I do not think the people who support Kobe College are the ones who are favoring this discriminatory legislation. I think they are those who favor international brotherhood. I should not like to think of you studying here as objects of American charity. That is not the way to put it. Think of this school as a branch office or an outpost of the *best* of America, and of yourselves here at work in this branch office. This is an international place, and the way you do your work will have an international influence. If you are careless and make a failure of it here, you make a much worse failure than if you were in a purely Japanese school. There your influence would not matter so much. But in this school your attitude, your earnestness and faithfulness, or your neglect and failure, will extend to circles far beyond the limit of your own nation. The beginnings of your responsibility for world citizenship are here and now."

BEGINNINGS IN KOREA

By HORATIO B. NEWELL

HORATIO B. NEWELL

As soon as the Kumiai Churches, the fruit of the American Board work in Japan, came into their strength, they sent Japanese missionaries into Korea. As a result there grew up in that country a body of churches which took the name *Kaishu*. These churches were aided by the churches of Japan until the beginning of 1922, when they declared their ability to stand alone. This purpose was cordially approved by the mother church in Japan.

For years there has been a strong desire upon the part of both churches that an experienced American Board missionary be located in Korea as adviser and unifying agency to the 9,000 church members A year or so ago the National Kumiai body petitioned the Mission in Japan and the American Board to allow them to locate Rev. Dr. H. B. Newell and Mrs. Newell at Seoul, the capital of Korea. The Committee heartily approved and Dr. and Mrs. Newell were transferred last autumn from Matsuyama, Japan, to this new field of action.

ONE thing that has impressed me since coming to Korea last October is the change that has come over the missionary body in its attitude toward the Government, since the imperialistic Governor, General Terachi, was replaced, first by General Hasegawa, then by the affable and conciliatory Baron Saito, who was by nature admirably endowed for achieving the establishment of a liberal administration in Korea. He and the Baroness, who is almost invariably present at all functions he is called upon to attend, have done wonders in breaking down the old prejudices, and in winning the esteem and confidence of Koreans and of those foreigners who were resident in the Peninsula, so many of whom were entirely out of sympathy with the whole administration of the country.

And since the Administration Superintendent, Dr. Mizuno, was two years ago replaced by Mr. Ariyoshi, confidence in the administration has been greatly enhanced; for the amiable and efficient and gentlemanly Governor-General has now as his first lieutenant an equally amiable and efficient Christian gentleman, and these two form an administrative team that for general excellence it would be hard to match in any land.

Mr. Ariyoshi is a Kumiai church member, and does not fail to let his light shine. The fine address he made at the opening of the new Y. M. C. A. building here, before a large audience, many of whom were from the government offices, was a good sermon in which he expressed his belief that Jesus Christ was the only hope of the world.

On the recent return to America of Bishop and Mrs. Welch of the Methodist Church, he gave them a farewell dinner to which he invited twenty-two missionaries of this city. Even the most "hard-boiled" of the missionary body, who have lived through all these last trying years in Korea, have nothing but words of praise for the Christian Vice-Governor-General.

Baron Saito has recently shown his friendly and sympathetic spirit by attending the dedication ceremony of a new building at the Methodist Girls' School, and making an address; and also the same at the opening of the Bigger Boys' Industrial Home by the Salvation Army. In both cases, not the stilted, written address read in a perfunctory way that one hears so often on such occasions, but a hearty speech delivered without notes—and very good.

Dr. O. R. Avison, who is well-known as head of the Severance Hospital here, is also head of the Union Christian College, located a few miles west of the city, on a splendid site of several hundred acres. It is a union enterprise of Presbyterians and Methodists, and the foundations are now being laid of what promises to be a wonderful institution. Aside from a half dozen homes for teachers erected on an elevation, four large buildings on the campus are already completed, and the operations are still going on. All these buildings have been made from stone quarried on their own grounds. In March there were 110 students, all of whom are Christians. This number was expected to be doubled by new entries in April. Dr. Avison has recently returned to America for the purpose of raising further funds for both the college and the hospital.

At the hospital was an interesting ceremony

FUSAN HARBOR, KOREA

early in March, when the ground was broken for a new building to be erected, with funds given by Koreans of this city, for an infectious diseases ward. An address was made, and the first soil turned, by Marquis Pak Yung Hyo, one of the great leaders of the former monarchy *régime*, one of the irreconcilables, and a rather pathetic but interesting figure. He is now one of the directors of The Chosen Industrial Bank, which has a capital of 30 million yen, has 57 branches throughout Korea, and advertises "Loans made equally to Japanese, Koreans and foreigners."

Among the interesting characters I meet here frequently is Mr. S. Miyoshi, son of the late Judge Miyoshi of the Supreme Court in Tokyo and a lifelong friend of Dr. D. C. Greene. The son is a Harvard graduate, a member of our church here, and proprietor and publisher of *The Seoul Press*—"the only English newspaper in Chosen," and a semi-official paper. At the head of the editorial column each day is a new Bible text, and the paper always gives good space to Christian movements.

One of the interesting institutions in town is a school for Korean girls of the better families, where all the teaching is done in Japanese. As it is a private school, with attendance voluntary, and no compulsion to take this kind of an education, it is rather remarkable that the school can attract and hold 600 or more pupils. The teachers are about equally divided between Japanese and Koreans, but all the teaching is in Japanese except in the class rooms, where they study the Korean language as a part of the curriculum. Though a secular school, as a matter of fact most of the teachers are Christian, and the pupils get a thorough course in Bible study and training. The money given for starting the school came from one of the ladies of the court of the late Emperor of Korea, now a prominent and estimable woman much interested in Christian education, who was able to turn over to it at last property that is now valued at over a million yen.

Our work so far has been confined pretty closely to this city, and we have had an interesting contact with our own church, and with this whole community. I plan to get out into the country districts and establish connections with a good many other places.

A STREET IN SEOUL A FEW YEARS AGO

Note the camel train, the trolley cars, the electric light and telephone wires, the low, flat roofs, and the "car barns." The city is more modern still today

JUSTICE FOR JAPAN

Resolutions Adopted by a Group of Seventy-Eight American Missionaries of Central Japan in Conference at Osaka, May 12

Firmly believing in the Christian principle of human brotherhood, we strongly oppose all discriminatory treatment based upon race, color, creed, or nationality.

Therefore, we deplore the proposed solution of the United States-Japanese immigration problem as unjust; opposed to the best interests of the United States and unnecessarily offensive to the friendly Japanese people, as pointed out by the powerful and enlightened American Press, The Council of Federal Churches of Christ in the United States, business and other organizations.

Further: we record our opposition to the exclusion clause of the present congressional action and urge some arrangement mutually agreeable to both governments.

Further: we strongly recommend that Japanese already domiciled in the United States and any who shall hereafter lawfully enter, shall be given all rights, privileges, and protection accorded other resident aliens.

Further: we appoint a committee of three to communicate this action to the Press, The Federal Council of the Churches of Christ in the United States, and to as large a number as possible of those missionaries who are known to be on speaking tours in the United States at this time; to keep in touch with the problems; to propose any further proper action; and to render a report to this body at the time of the Fall Meeting of the Central Japan Missionaries Association.

Be it further voted to send the following cable to President Coolidge:

"Seventy-eight American missionaries gathered in Osaka, Japan, support your efforts to solve Japan-American immigration problem on principles of Christian brotherhood and satisfactory to both governments."

OUR JAPAN MISSION ON EXCLUSION

Official Resolution Adopted at Annual Meeting in May

"Believing that the principles of Christian brotherhood, as applied to matters of government, make imperative the equal recognition by the United States of all men according to their fitness, regardless of race, as eligible to citizenship, the Japan Mission of the American Board, in Fifty-Second Annual Meeting assembled, hereby records its sincere regret at the recent action of the United States Government in legislation on immigration embodying racial discrimination, and pledges itself to work actively, as in the past, for the removal of all unjust discrimination, and in particular to work for that co-operation in matters of mutual interest to America and Japan, which is suitable as between two great and friendly powers."

RESUMPTION OF GERMAN WORK IN MALABAR

By G. E. PHILLIPS

YOU will have received official information from the International Missionary Council that the Government of India has given its consent, and the Secretary of State for India has agreed, to the proposals put forward last October that two or three Basel missionaries should be permitted to come to India to work under the general direction of the London Missionary Society, represented on the field by a British missionary; at the same time working, as that missionary has done, in harmony with the plans by which the South India United Church and the Malabar Church Council have been for the past few years jointly responsible for the work in Malabar. The decision of the Government was long in coming; the fact that Malabar was the scene of the terrible Moplah rebellion two years ago gave serious cause to fear it might be unfavorable. The permission at length given came as a direct answer to many prayers, and has strengthened our belief that in this Malabar enterprise we are finding out the path of God's will.

A new chapter in the story of Malabar will open when the Basel missionaries come out in September of this year. Meanwhile it is only right to look back to survey what has been accomplished, and to send once more our thanks to each of the supporting missions which have helped to save organized Christianity in Malabar.

Your support has been used by God for large ends. Primarily, it has averted a very great disaster, which in 1918–19 nearly occurred, and which if it had occurred would for all time have cast a slur upon the reputation of the missions of the countries of the Allies in the War. Ten thousand children would have been turned out of schools, thousands of Indian Christians would have been left unshepherded, and several hundreds out of employment; the sick and the orphans would have been turned out destitute into the streets, had not your mission with the other three carried out the scheme whose five years of working have lately come to an end. That disaster *has* been averted. The work has suffered heavy loss, being carried on practically without a missionary staff, in the midst of enormous difficulties, some of which could not be foreseen. We have had a terribly diminishing income. In the midst of the period came the Moplah rebellion, when many of our people were homeless refugees for several months. There have been dissensions among the Indian Christians which have further weakened our force. And yet today the main fabric of the mission stands intact. No church has been closed; we have some six thousand children in our schools; there are three small hospitals, two orphanages, forty evangelists. There has been no great loss of property, and the administration, particularly the financial administration, in spite of mistakes due to inexperience, has been sound and honest. What is most important of all is that some at any rate of the Indian Christians have learned to feel as never before that this work is their own, having a claim upon their time and their money, and some have learned to make for it sacrifices such as the home supporters of missions are making.

But not only has your support helped to save from destruction the only Protestant missionary work done among the three million people of Malabar; it has also made a hopeful beginning of the healing of the deep wounds in international Christian fellowship made by the War. During the War my wife and I happened to have special opportunities of seeing how some of the Basel German missionaries felt about the apparently imminent destruction of their work, and what seemed to them the indifference of British and American Christians to that destruction. On this furlough we have twice visited Basel—once before and once after receipt of the Government permission—and we were able to observe the change of attitude. We cannot too strongly assure you that the supporters of the Basel Mission are deeply grateful for what has been done, and that they are showing a spirit of generous confidence which augurs well for the future. We went to Basel in order to meet the Mission Committee face to face, and by frank talk to remove some possibilities of misunderstanding concerning the rather delicate relationships which have to be maintained during the next three years, and naturally we went with some trepidation. But there was no need for trepidation. Our friends in Basel understood the situation much more clearly than we had anticipated, and had already fought and won the battle against the natural reluctance of some of their constituency to come back to India unless with flags flying and a flourish of trumpets, so that we could carry on our conversations on the sole basis of a common desire to do the best for the Kingdom of God in Malabar, and a common hope that before long the Basel Mission may be free to do for India the best service that it can under the new conditions which have arisen.

We are returning to India knowing that the position bristles with possibilities of friction, but with full confidence, based largely upon our intercourse with Basel Mission leaders and with the missionaries who have been designated, that no such possibilities will be realized. We are very grateful

[1] This is a letter addressed to the American Board and to the Board of Foreign Missions of the Dutch Reform Church of America, which shared with the American Board the responsibility for the Basel missionary work in Malabar after the German missionaries were removed from that work by the India Government during the War. It is written by a prominent missionary of the London Missionary Society, which society will have the general direction of the returning Basel missionaries. Mr. Phillips has done untold service in this matter of preserving the Basel missionary work, and is an acknowledged leader as well among the missionary forces of both England and America in India. We understand that he is to be located in Malabar for the present.

to the American Boards, which, by their support of the scheme for continuing the financing of Malabar for an additional three years' period, have made it possible for the supporters of missions in Germany and Switzerland to feel gratitude to their fellow-Christians in the lands of the Allies, and to hope that after some time the doors now closed to their missionary effort may be opened. For ourselves, we have high hopes that at the end of this period a new Basel Mission, which has learned costly lessons through tragic experiences, will be working in new ways in the conditions which have arisen in India.

We thank God and take courage to go on with this task. But it is an international task, and its difficulties are such that it can only be brought to fruition by the common support of the Christians of America, Germany, Switzerland, India, and Britain. While thanking you, therefore, for all that you have made possible, we earnestly ask for your prayers, and especially your prayers that on the field, in the midst of the details of the work, Indian and Swiss, German and British, may find their unity in Christ, have fellowship with one another by walking in the light, and find that fellowship to be in the Father, and in His Son, Jesus Christ.

RICE BOATS AT MALABAR

A CURABLE MALADY

By JOHN J. THOMAS, M.D.

OF all defects or deformities of Christian character, indifference to foreign missions is the one most frequently encountered. It is one of the stigmata of spiritual innutrition and is frequently found in the companionship of indifference to other things lovely and of good report. It is preventable, but feebly contagious, tends to become confirmed, yet in all stages curable. Relapses are practically unknown. My qualifications for undertaking a brief discussion of this malady rest upon the fact of my having been one of its victims for more than three-fourths as many years as Israel spent in traversing the wilderness.

It is probably not far from the truth to say that the estimate of missions, taken by a large majority of church people, may be outlined something as follows: that it is but an incidental rather than an essential of the church life; something well enough in its way, by no means to be opposed, a thing right enough to those attracted thereto; it being entirely an affair of one's individual option whether to give support to the enterprise. As a rule they "get away with it" successfully enough; their point of view seldom being challenged. Neither you nor I ever heard of a church member being called upon to endure discipline or losing caste with his fellows by reason of his indifference to the paramount interest of the church life. I am not predicting that you never will.

The Church is a Kingdom Extension Society, pure and simple; yet with the mass of the membership exhibiting but little concern for the extension of the Kingdom. With other organizations of human kind the relation betwixt principles and practice is not usually notably inharmonious. An aquatic association is not apt to be composed of people whom timidity compels to remain ashore when wind and weather invite being afloat. The membership of an aviation society is properly enough made up of individuals who hesitate not at taking to the air upon occasion; and I am informed that there is no such thing as a swivel-chair membership in any golf club, all hands being expected to exhibit practical devotion to the game. These principles do not appear

to apply to the world's one great Kingdom Extension Society.

You'd scarcely term this a matter of distinct heresy, would you? However, you may pile high into one heap every one of the heresies that have at any period afflicted the Church and you will come to agree with me in the view that its aggregate of injuriousness falls short of matching that embodied in the assumption that church members are free to exercise each one his personal option in the matter of rendering obedience to the final command of our Lord.

In the dietary of childhood and adolescence a prominent place is given to the phosphatic and calcareous elements essential to the development of bone and muscle. Disregard of this principle may lead to deformity or other grave structural fault. As in the physical, so in the spiritual, harmonious development being an affair of diet and nutrition. In the dietary of the spirit there are elements that may not safely be omitted. Indifference to missions is an infirmity of deprivation. It points to an important something being left out in our scheme of religious training. For this cause many church members fail of qualifying for being made the bearers of burdens and runners of errands for the Kingdom.

The ideal spiritual dietary is one rich in the element touching the All Authority of our Lord and exalting the Kingdom Extension Society conception of the nature and office of the Church in the world. I am persuaded that it would do a host of church members a prodigious lot of good to be privileged at least once a year to listen to a strong sermon on the theme, "The Obligatory in Christian Service"; assuming that the preacher would in every instance undertake to show that there is no such thing as any church member fully pleasing God or standing right with Jesus Christ apart from devotion to the missionary interest.

The exaltation and advancement everywhere of the principles above outlined may be depended upon to reduce to a minimum the evil of Indifference to Missions.

I have said that this Indifference is curable. It is my belief that attendance upon one meeting of the American Board might be relied upon to cure this malady in any stage of its progress. My own cure was brought about in a different way. My case was a desperate one, for I had sat in the seat of the Indifferent for as many moons as there are days in the year. I came by my enthusiasm for the Kingdom by means of a sort of Post Graduate Course in church membership covering a period of about twenty minutes. Assuredly it was alone of the grace of God that I was placed in the way of reading an article contributed to the pages of a secular publication by a member of the Secretarial Staff of the American Board and entitled, "Foreign Missions in the Light of Fact." I arose from the reading of that article convicted of the sin of neglect of the most sacred interest known to humanity, and craving forgiveness. We wrought it out together—God, Judson Smith, and myself. I was cured, and "not disobedient to the heavenly vision."

Realizing that there is no such thing as the full flowering of the Christian life apart from obedience in the particular in point, my heart's yearnings go out towards the Indifferent; potentially, the greater part of them, missionary enthusiasts. Many are in their situation by reason of never having once in their lives listened to an adequate presentation of the claim of missions.

Inasmuch as it is a fact that not every teacher of religion appears capable of imparting his enthusiasm for missions to others, would there not be distinct advantage in our own or any other foreign missionary Board being provided with a number of men chosen from those peculiarly endowed with power to present the missionary ideal inspiringly and convincingly? Call them "Missionary Evangelists," if you will, commission them to supplement the work of the pastors of the churches and let the field of their operations be chosen with reference to special need. I would not that these should have anything to do with the raising of funds. Secure the converts, arouse the indifferent and the money end of the proposition would take care of itself. To my thinking, the churches of our own Order could advantageously make use of no small number of such.

A FOLK SONG OF THE FACTORY GIRL IN JAPAN

To live in a factory dormitory is worse than being a bird in a cage or being in prison.

I wish the factory were washed away,
The dormitory burned up,
And the gatekeeper had died of cholera.

Although the petals of the cherry fall,
When Spring comes the cherry will bloom again,
But, alas, when shall I bloom?

There is no time for the flowers of my heart to grow.

From Miss Jane Scott, Associate General of the National Y. W. C. A. of Japan

FOR CHRIST AND THE CHILDREN IN BOMBAY

By WILLIAM HAZEN

Bombay the Beautiful—and Otherwise

Imagine a city of 1,172,000 souls, with palaces and hovels almost side by side; with broad streets and squares in the business quarter, and narrow, filthy lanes in the native quarter; with spacious, luxurious residences for the rich and crowded, sweltering tenements with reeking gutters in the sections where the population reaches the amazing figure of 500 to 800 per acre; with abounding wealth and desperate, grinding poverty; with

STREET SCENE, BOMBAY, FROM THE HIGH SCHOOL

splendidly endowed hospitals and a multitude of doctors, while the death rate runs from 35 to 45 per 1,000 annually, and the death rate for children under a year is more than 500 per 1,000; with fine institutions of culture and learning and yet appalling ignorance, the mother of superstition, vice, and crime. Such amazing contrasts are presented by Bombay, *Urbs Prima in Indis*, "First City of the Indies," as her citizens are proudly wont to call her.

In this city of more than a million people, there are thousands of boys and girls unable to read and write, and without a chance to learn; thousands unable to go to school because of grinding poverty and lack of school facilities; there is a general lack of intelligence and culture. There are many schools, it is true, but not enough for all the children. In the great Bombay province, with twenty-six millions of people, it is said that only seven out of a hundred boys and men are in school, and of girls and women, only two out of a hundred.

The Christian School

In this city of wealth and poverty, learning and dreadful ignorance, there are schools maintained by the city, a high school and college maintained by the central Government, and many institutions from primary to college grade, carried on by private societies. But while they are doing much to cope with the general ignorance, there is especial need for the Christian School, in which the principles of Christ are taught and inculcated, in which the atmosphere is made by the New Testament. Christian children living in a non-Christian country need such a school as a nursery in which their Christian faith and life may be nourished; and this is one of the best means for exemplifying the Christian faith and life for non-Christians, in order to bring them into touch with Jesus Christ. There is no better means of preaching the Gospel than the Christian school; there is no better form of social ministry than Christian education.

The Byculla School

For forty-five years the missionaries of the American Board have maintained such a school in the Byculla section of Bombay. With shifting population and changing conditions it has kept on its way. Today the educational opportunity for it is immense. In one section there is a population of 10,000, for whom there is no school of this grade. On the other side, there is a section with over 50,000 people. As a school teaching both the native language, Marathi, and English, and taking children from the lowest primary grade up through the high school course, this School is unique in this locality.

A Gateway of Learning

Come to the School compound on a working day. Into this "gateway of learning" enter tiny toddlers for the kindergarten, youths and maidens of the primary grades, and young men and women in the high school. There are Christians, Hindus, Mohammedans, and Jews. Amongst the Hindus there are boys of different castes, but they and the others seem to forget these distinctions in the democracy of the schoolroom and the playground. There are boys and girls, too, and it is unusual in India for them to be together in the same school, but the teachers maintain that the presence of the girls makes the boys better mannered and less boisterous, while the presence of the boys makes the girls more self-reliant and less self-conscious. Many happy homes in our Bombay Christian community are the fruits of this association of boys and girls in the classrooms of our School.

Primary and High School

On one side of this busy hive of industry, you will find the smaller children at work; the kindergarten, with forty children, playing, singing, and working, under an enthusiastic little teacher, who is not satisfied with taking the children that come of themselves, but goes out into the tenement houses and compels them to come in; the busy primary grades, with children struggling

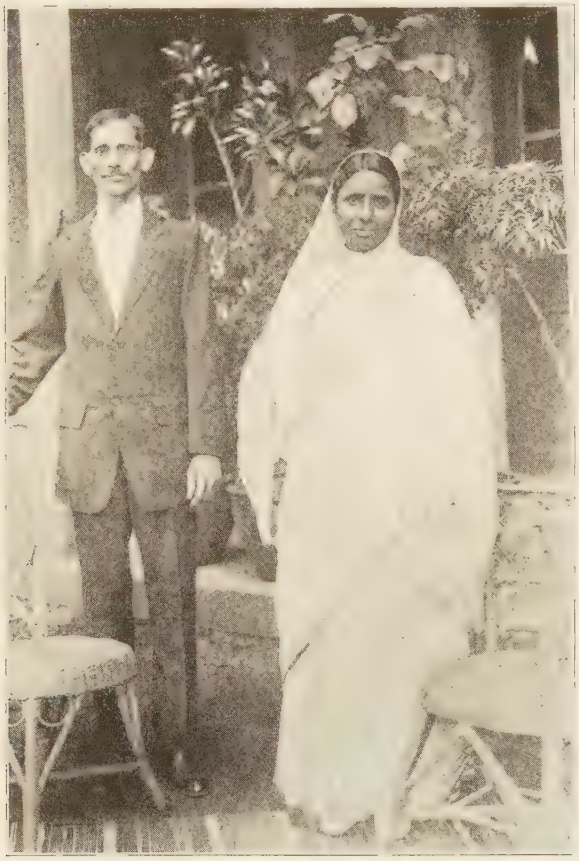
THE HIGH SCHOOL, BOMBAY

over the complicated Marathi alphabet and with the multiplication table in several degrees unknown to American children; and while the main basis of education is Marathi, the mother tongue of most of the children, you will find that each class, down to the youngest, has also its English lesson, and tiny lips are learning to lisp, "I put the book on the table," and other such sentences, while those farther advanced learn the story of Dicky Dare and other fascinating tales which can be acquired from the printed page.

But cross the yard and visit the upper school. There you will find boys and girls in their teens grappling more seriously with the English language, and in time coming to use it in the study of all subjects, while at the same time keeping up the study of the language and literature of the mother tongue. Besides these, they study Arithmetic, and then Algebra and Geometry, also the history of their own country and of England and the Geography of the world, as well as simple science.

The Religious Atmosphere

In the whole School, you cannot help feeling the Christian atmosphere. You feel it in the daily prayer service in each department, with Christian and non-Christian boys and girls joining to sing hymns familiar to us and others not so familiar, the simple Bible talk and prayer.



PRODUCTS OF SCHOOL—A PAIR OF HOME MAKERS

You will note it in each class as the daily Bible study hour comes round. For the Christian boys and girls these lessons are correlated with those of the Sunday School. You will notice it in the attitude and demeanor of the teachers, and even in the spirit of the playground. Boys who enter wild and rough acquire milder manners and a better spirit. The School is doing something to leaven the neighborhood with the spirit of brotherhood and service.

Work and Play

Where do these nearly three hundred pupils of all grades live? About half of them are boarders, either from distant homes in the city or outside of it. The boys live in the dormitory which is over the primary school rooms, in "Hume Hall," named for the mother of Rev. E. S. Hume, the founder of the School, and so this compound is their daily home. The girls live in

BOY SCOUTS ON THE TOP
Mr. Hazen second from right

"Bowker Hall," their spacious home, a little farther away. The dormitories are conducted on a simple Indian plan. Boys and girls both take care of their own beds and rooms, and have charge of the cleaning of all the buildings and grounds. The girls work at cooking and care of the little ones of the flock, while the boys have the wood-pile on which to develop muscle and self-reliance. The games of the playground fill in the intervals between study, work, and sleep. Boys play vigorously at cricket, the great game of England, which is now naturalized in India, and at football, hockey, basket ball, volley ball, playground baseball, besides many interesting Indian games.

The School Staff

The School was founded by Rev. and Mrs. Edward S. Hume, for over twenty-five years missionaries of the American Board in Bombay, whose memory and spirit brood over it still. Mr. T. Buell, long associated with them as teacher, an experienced and capable Indian Christian worker, is now at the head. Americans and Indians, the latter always in greater numbers, have been on its teaching staff.

The Fruits

What is accomplished by the School? Not a large number of its students enter college, but those who do distinguish themselves. The majority leave before finishing the High School course. Many young men are working here and there in the offices and shops, the docks and the railways. Two or three have set up independently as building contractors. Two who came to America for further training are doing active Christian work as teacher and Y. M. C. A. Secretary. Some of the girls are teachers, two or three doctors, many nurses, and still more wives and mothers. Their children come into the School.

THE CHILDREN'S PLAYTIME AT BYCULLA SCHOOL
Bombay

RECRUITS OF THE YEAR

THE Twentieth Annual Conference of the American Board, with its group of new missionaries, was held in Boston June 4 to 10 inclusive. Of the recruits of the year, eleven sailed before the conference, and four more were excused from attending. Thirty-three were able to take in the conference, and if they profited as much as did the secretaries, they will feel for many a year the value of it all.

They came, as usual, from all parts of America, from various universities, colleges, training schools, and seminaries. New England supplied eight of those attending; New York State, five; the Middle West and West, a dozen or more. Of the institutions, Oberlin, as usual, took the first prize, with ten to her credit.

Fifteen out of this year's class are headed for Turkey—most of these having already seen service there under the Near East Relief. Eleven go to China; five, possibly six, to Japan; and six—all women—to India.

While these recruits will be commissioned by the American Board, and thus be "American Boarders," many will in actual life be better known as belonging to some one of the three Woman's Boards supplying the support. Of the thirty-three who came to the conference, eleven are to be supported by the Woman's Board of Missions, four by the Woman's Board of the Interior, and one by our Pacific Woman's Board. The American Board's representation has usually been in the minority, owing to circumstances that we do not like to dwell upon, but this year the men's part of the enterprise was more like what it should be. Counting wives, twenty of the thirty-three were "on the American Board's treasury."

As for the quality and promise of this year's class, who can speak with the authority of a prophet? We believe they will uphold the best traditions of the American Board. They are of the kind that wears well. Let the future determine. Service on the foreign field has a way of testing the stuff of which a man is made. Some who give greatest promise fail sadly; some we doubt here prove giants. The missionary who can endure to the end and at the same time expand constantly in mind and heart will satisfy his Board, his constituency, and his God. We send these young men and women forth in full confidence that they will give their best, whatever the circumstances, and that we need never be ashamed.

THE CONFERENCE PROGRAM

THIS year's program differed but little from those of previous years. Perhaps the evening sessions more than any other feature spelt the difference. These were discussions of unusual practical benefit. It will be interesting to run the eye over the following themes. The variety of subjects chosen suggests the diversity of operation that is the modern missionary's.

Wednesday, June 4

9.30–10.00 Devotional Service
10.00–10.30 Organization of the American Board
SECRETARY CORNELIUS H. PATTON
10.30–10.45 The Woman's Boards SECRETARY HELEN B. CALDER
10.45–11.00 Setting up Exercises
11.00–11.45 Missionaries and the Treasury
TREASURER FREDERICK A. GASKINS
ASST. TREASURER HAROLD B. BELCHER
11.45–12.00 Outfits and Supplies—How to Use the Purchasing and Publishing Department MR. HARVEY L. MEEKEN
1.30– 2.30 The Physical Life of the Missionary
DR. JOEL E. GOLDTHWAIT

Thursday, June 5

9.00– 9.30 Devotional Service
9.30–10.30 Our Congregational Fellowship
SECRETARY CHARLES E. BURTON
National Council
10.30–10.45 Setting up Exercises
10.45–12.00 The Missionary and the Public
As a Writer for the Board's Publications
The Missionary Herald, Envelope Series
Reaching the Public Through the Press
The Use of Illustrations SECRETARY ENOCH F. BELL
1.30– 2.30 The Physical Life of the Missionary DR. GOLDTHWAIT
2.30– 3.30 Informal Reception in Rooms of the Woman's Board
7.00– 8.30 Effectiveness on the Mission Field
With Reference to Financial Accounts MR. BELCHER
Effectiveness on the Mission Field
With Reference to Matters of Health DR. MARK H. WARD

Friday, June 6

9.00– 9.30 Devotional Service
9.30–10.15 The Home Base
The National Council and the Commission on Missions
The Apportionment Plan
Appeals for Special Gifts
How to Make Missionary Addresses SECRETARY PATTON
10.15–10.30 Setting up Exercises
10.30–11.15 The Home Base
Cultivating the Home Church
Cultivating Individuals
Some Personal Problems SECRETARY D. BREWER EDDY
11.15–12.00 Photography and the Mission Field
SECRETARY CHARLES E. WHITE
1.30– 2.30 The Physical Life of the Missionary DR. GOLDTHWAIT
7.00– 8.30 Conference With Missionaries From the Field
SECRETARY WILLIAM E. STRONG

Saturday, June 7

9.00– 9.30 Devotional Service
9.30–10.00 The Foreign Department Records and Correspondence
OFFICE SECRETARY HERBERT E. B. CASE
10.00–11.00 The Missionary's Relation to
The Constituency
The Government of the United States. Pacifism
The Government to Which He Goes
Foreign Communities
Nationals
Religions SECRETARY JAMES L. BARTON
11.00–12.00 Meeting of Men With Officers of the American Board
Meeting of Women With Officers of the Woman's Board
1.45 P.M. Conference Picture
5.30 P.M. Supper and Informal Reception at the Auburndale Missionary Home

Sunday, June 8

7.30– 9.00 Service of Godspeed in the Union Congregational Church, Columbus Avenue, Boston

Monday, June 9

9.00– 9.30 Devotional Service
9.30–10.30 The Missionary's Relation to
His Colleagues
Fellow Missionaries of Other Boards
The Foreign Department SECRETARY STRONG
10.30–11.15 The Missionary's Relation to
Language Study
Native Customs
The Indigenous Church
Evangelism SECRETARY BARTON
11.15–12.00 Some Impressions of Missionaries and Missions
DR. GEORGE L. RICHARDS
1.30– 2.30 The Physical Life of the Missionary DR. GOLDTHWAIT
7.00– 8.30 Conference on the Missionary Message SECRETARY PATTON

Tuesday, June 10

9.00– 9.30 Devotional Service
9.30–10.30 The Missionary and the Pastor REV. AUSTIN RICE
10.30–11.00 The Physical Life of the Missionary DR. GOLDTHWAIT
11.00–12.00 The Intellectual Life of the Missionary
REV. EDWARD M. NOYES
2.15–3.15 The Spiritual Life of the Missionary SECRETARY BELL
SECRETARY HANNAH HUME LEE
3.30– 4.30 Sacrament of the Lord's Supper in Central Congregational Church, Boston REV. SEELEY K. TOMPKINS

VOLUNTEERS FOR THE FRONT LINE OF THE KINGDOM

The American Board's 1924 Class of Candidates for Foreign Missionary Service Attending Twentieth Annual Conference in Boston, June 4-10

THE FOLLOWING TABULATION GIVES THE NAME OF EACH CANDIDATE, WHERE EACH WAS EDUCATED AND THE DESTINATION

TOP ROW (left to right)—**Aimee E. Krook,** Minnesota, Carleton College, Oberlin Conservatory of Music, and Oberlin Kindergarten Training School—India. **Elizabeth M. Cairns,** Connecticut, Smith College, New York School of Social Work—India. **Alford Carleton,** New York, Oberlin College—Turkey. **Guy A. Thelin,** South Dakota, Sioux Falls College, South Dakota State College of Agriculture, Massachusetts Agricultural College—China. **Florence T. Swan,** Massachusetts, Wellesley, Columbia University, Harvard Summer School—India. **Gertrude S. Avery,** Connecticut, Connecticut College for Women, Columbia University—India.

NEXT TO BACK ROW—Rosamond H. Clark, New York, Wells College, Columbia University, Union Theological Seminary—Japan. **Fina C. Ott,** Kansas, Washburn College, University of Kansas, Y. W. C. A. National Training School, New York—Japan. **Marion E. Talcott,** Massachusetts, Fitchburg High School, Commercial Course—China. **Grace M. Rood,** New York, Oberlin College, Johns Hopkins Hospital Training School for Nurses—India. **Jennie Jacobs,** Iowa, Presbyterian Hospital for Nurses, Chicago, School of Public Health, University of Louisville—China. **Katharine Merrill,** Massachusetts, Mount Holyoke College, Harvard University Graduate School—Japan. **Helen Gallagher,** North Dakota, Carleton College—China.

THIRD ROW—Leslie J. Adkins, England, Cambridge University, Hartford Theological Seminary—Turkey. **Edward T. Perry,** Connecticut, Williams College, Hartford Theological Seminary—Turkey. **Walter B. Wiley,** Massachusetts, Dartmouth College, Andover Seminary, Yale Divinity School—Turkey. **Ernest W. Houlding,** California, Union Theological Seminary, Oberlin College—China. **Lee Vrooman,** Missouri, University of Maine, Hartford Theological Seminary—Turkey. **Robert M. Bartlett,** Indiana, Maryville College, Oberlin College, Yale Divinity College—China. **Stephen C. Peabody,** Colorado, Harvard University, Oberlin and Union Theological Seminaries—China. **Katharine O. Fletcher,** Connecticut, Smith College, New Hampshire Normal School, Columbia University—Turkey.

FRONT ROW—Mrs. Caroline S. Adkins, New York, Elmira College, Kennedy School of Missions, Hartford Theological Seminary—Turkey. **Mrs. Gwendolyn F. Perry,** Nova Scotia, Dalhousie University, Kennedy School of Missions, Hartford Theological Seminary—Turkey. **Mrs. Edith H. Wiley,** Iowa, Occidental College, Los Angeles State Normal School—Turkey. **Mrs. Florence B. Houlding,** New York, Oberlin Graduate School of Theology—China. **Mrs. Helen S. Vrooman,** Canada, University of Maine—Turkey. **Mrs. Sue N. Bartlett,** Texas, Maryville College, Oberlin College—China. **Anne R. Wilson,** Persia, Occidental College, Teachers College, New York—China. **Ethel Gulick,** Japan, Oberlin College, Teachers College, New York, Columbia University, Union Theological Seminary—Japan.

THE SURRENDER OF JOHN R. MOTT

At the last quadrennial meeting of the Student Volunteer Movement Dr. Mott was induced to give the story of that surrender of his will to Christ out of which grew his purpose to devote his life to world missions. He also revealed his mind on the famous watchword of the Movement. We quote both his "story" and his opinion on the watchword, closing with his quotation of Mussolini's address to the Fascisti.

Dr. Mott's addresses at that "Ninth International Convention of the Student Volunteer Movement for Foreign Missions," held at Indianapolis December 28, 1923, to January 1, 1924, are found in the report of that convention entitled *Christian Students and World Problems*, published by the Student Volunteer Movement, 24 Madison Avenue, New York.

"Not many weeks after I entered this Eastern university there visited the place, under the auspices of the Christian Association, that famous cricketer of Cambridge University, J. E. K. Studd. He was advertised to speak on religious subjects from the point of view of students. I ventured one night to go to hear him, being curious to know what a college athlete might have to say on personal religion. No sooner had I taken a seat in the rear of the Botanical Lecture Room, where the meeting was being held, than I heard the speaker give three short sentences which proved to be the turning point in my life. These were the three sentences: 'Seekest thou great things for thyself? Seek them not. Seek ye first the Kingdom of God.' I am ashamed to say that when I heard these words that night I did not know where they came from, but they went straight to the springs of my motive life. I have forgotten all else that the speaker said, but on these few words hinged my life investment decision. I went back to my room not to study, but to fight. It took long days and nights to fight to the end of self—that is, to the point of surrender. Studd, in a most discerning and sympathetic interview, which I finally mustered up courage to have with him, helped me to see the wisdom of using my will to follow the gleam of light leading Christ's way. The great surrender to Christ as Lord came later."

The Evangelization of the World in This Generation

"Since I came to this Convention, a group of men have asked me what this Watchword has meant to me. I can truthfully answer that next to the decision to take Christ as the Leader and Lord of my life, the Watchword has had more influence

Dr. John R. Mott (left) and Dr. Alexander (right) of the American Mission, Cairo. At one of the recent Near East Conferences. Photo by Basil Mathews, of London.

than all other ideals and objectives combined to widen my horizon and enlarge my conception of the Kingdom of God; to hold me steadfast in the face of criticism, opposition, and other obstacles to the great Christ-commanded purpose of seeking first the Kingdom of God; to stimulate my personal preparation for service to my generation; to deepen my conviction as to the necessity of furthering the more intensive aspects of the missionary enterprise, such as educational missions, the building up of strong native churches, and the raising up of an able indigenous leadership; to recognize and promote the essential strategy involved in establishing an adequate Home Base, and in Christianizing the impact of the so-called Christian nations on the non-Christian world; to appreciate vividly both the social and the individual aspects of the Christian Gospel and likewise their essential unity; to see the necessity of linking together the Christian students of all lands and races and of raising up from among them an army of well-furnished, God-called, heroic volunteers; to realize and live under the spell of the great urgency of the task of giving each generation an adequate opportunity to know Christ; and, above all, to deepen acquaintance with God and to throw us back on Him for ever fresh accessions of superhuman wisdom, love, and power."

If Mussolini, Why Not the Master?

"The other day I received from a friend in Italy a clipping from a newspaper, from which I will now read an extract from a speech by Mussolini, that young and inspiring leader of the youth of his native land. I quote exactly from the paper:—

"'My followers, I ask you, if the sacrifices of tomorrow were greater than those of yesterday, would you endure them? (*Loud cries of yes.*)

"'If I asked you tomorrow to give me the supreme proof of your discipline, would you give it to me? (*Renewed cries of assent.*)

"'If tomorrow I gave the alarm, the alarm of a great test of endurance of the type which decides the destiny of nations, would you answer the call? (*Cries of yes, we swear that we would.*)

"'If tomorrow I told you that it was necessary to take up the march again, carry it still further in other directions, would you do so? (*Loud and renewed cries of assent.*)

"'Are your souls ready to endure every trial that discipline exacts, even of the most ignoble and humiliating kind—that of the daily round and common task? (*Cries of assent.*)

"'You are henceforth blended in one spirit, one heart, and one conscience.'"

THE RELATION OF THE MISSIONARY TO THE HOME CHURCH AND THE HOME PASTOR[1]

By AUSTIN RICE

THIS relation is an important one. If the Home field is truly "The Home Base," "The Third Line of Defense," then plainly the connection between the missionary on the foreign field and the Home Church should be kept vital and real. The Apportionment Plan has tended to lessen the personal appeals from the pulpit, therefore it is more important than ever before to keep a spiritual connection between the missionary and his home church. You have a real contribution to make to the church whose missionary pastor you may be. You can only make this contribution by a sympathetic understanding of the people who make up that home church. They are composed of real every-day human beings. I do not wish to flatter you, but you have had advantages much beyond the average American church member. You have had a consecrated home, college training, and a natural gift of leadership, as your presence here would imply. For many, perhaps for most, of our church members you are one of the few, quite likely the only one, they know about personally in China, Japan, or India. You represent the summit of their ideals, the far-flung-out post of their sympathy and knowledge. You can and ought to be to the home church the Awakener, the Broadener of Interests, a living example, changing "foreign missions" to "world friendship."

Lord Bryce gave a scale of the interest of the ordinary man. Foremost comes his occupation, by which he makes his daily living. Next come domestic concerns—the family, relatives, and friends. Third, "But now only in some countries, his religious beliefs and observance." Fourth, Amusements and Personal Tastes. Fifth, Civic Duties. Please remember in your own case that your interest in your field combines these three major motives. You will be interested in China, India, and Africa not only because of your religious motives, but because of your work and home.

Remember also that the American church member divides his religious interest between his home church, home missions, and foreign fields. The practical ratio of your interest would thus be twelve to one of his. Make a generous allowance, therefore, for his apparent lack of such an interest in the field as you have. If you can create a relation of friendship, you multiply his interest by adding a new major motive. A personal relation between the church and you will guard the church from too many foolish, plausible, or outside appeals, which tend to divert funds from the more important causes.

You are an ideal for the young people. Your life grips their imagination. You may become an enkindler of student volunteer enthusiasm.

How can interest be kept up? John Burroughs says: "You must have the bird in your heart before you can see it in the bush." Love the people. Send frequent letters or curios to be exhibited in the church or sold at bazaars. However busy you may be in the foreign field, this home relation must be kept up. It must not be a side issue, but a vital one. We ministers, unless we are truly interested in our people, cannot really expect them to be interested in our work as they ought to be.

No church is likely to over estimate the help to its own work through this relation of fellowship and faith with a cherished missionary pastor.

[1] Outline of lecture before the recent Candidates' Conference.

OUR BIGGEST TASK AT HOME

By MRS. FRANKLIN WARNER

OUR biggest task in the home end of our missionary work is to recruit new interest throughout the churches, and especially among the young people. None of us fails to realize this. A fire never spreads unless it is continually rekindled with new fuel. We must replenish our beacon fires with new hopes, new love, new zeal, new stories, new people. If at times our light seems to grow dim, it is because we have been content with the old materials.

We can never gain these new recruits until we have become convinced ourselves of the wonder and bigness of our undertaking. We have nothing to be ashamed of in the missionary work of the Christian Church and we have much of which to be proud. Have we a big enough conception of it? Are we thrilled by the wonder of working with God in bringing his Kingdom to pass? Can we make others see how marvelously God works? His work is never monotonous. It does not do the usual, the conventional, the expected thing. The Kingdom of God is like unto a ball of quicksilver, which seems to lie quietly before you; but touch it, and it breaks into an array of shining bits of light, which scatter in all directions. To keep pace with God's work, you must be alive, alert, awake. Keenly proud of the fact that you are a part of the greatest crusade of the ages. Able to make others see and thrill to its greatness. "Let your light so shine before men that they may see—"

SO OUR MISSIONARIES WRITE

Miss Ruby M. Phillips (B.), Ahmednagar, India

"First and foremost, do I like India? Well, rather. I have not for a moment been sorry that I am here. I would not change places with any one! To be sure, life is quite different, but it is fascinating, with its four meals a day, its mosquitoes all the year round, its lack of rain, and its many and varied duties. I find myself well adjusted and feeling as though I had lived here years and not the short space of four months. I still delight to go out into the city and see the many kinds of people. Truly, we see something new every time we stir outside the compound. And oh, indeed I do see and understand now as never before the need to plant Christian ideals and ideas among these people. They have much that is good and that we want them to keep, but there is a great deal for us to give. When I see little girls already married and compare them with our little girls at home, I'm glad that I can have even a wee little part in helping to bring about a time when girlhood will be permitted to blossom in India. Now, the bud is plucked just before it opens out into the fullness of life."

Rev. H. C. Champe, Tepic, Mexico

"When we announced our intention of coming to Mexico, I was surprised to learn how many people thought that missionary work was a waste of effort. I frequently heard this question: 'Are the people worth saving?' Donald Hankey's definition that 'Religion is betting one's life that there is a God' might apply in answer to that question. Missionary activity is betting one's life that people are worth saving."

Miss Edith Sanderson (P.), Brousa, Turkey

"This is such a tremendous task we are facing. I realized it in America, but since I've been here I have felt that perhaps I will have to learn from the beginning that 'They also serve who only stand and wait.' It will take a very much greater amount of faith to be in a place where you can't do the thing you came out to do, than it does to be where you can see something of the fruit of your labors. It certainly would be fatal if we withdrew and did not hold ground; we are pioneers in the work which was begun here a hundred years ago. It's great to be in 'the front of the battle,' where the fight is thick and the need great!"

Dr. Emily F. Rorer (I.), Peking

"I count it one of the greatest privileges of my life to be here for the year, where I come in close contact with the finest young people in medical students and nurses that this country is producing; and they measure up well with the young people at home. To say that I am well and happy is to put the situation mildly."

Miss Evelyn Fox (B.), Cagayan

"A week was allowed me to get unpacked and settled, then I began with daily language lessons and ten hours a week Bible teaching, and about the same in teaching music. It has been a mixture of fun, hard work, disappointment, and great joy. The girls we have in our Bible School are bright, attractive girls, whom one just loves at sight. The Filipino people have made great strides in education, but there is much to be yet desired. Our girls are first and second year high school grade, though older than the corresponding grades at home. With the progress in education comes the demand for something better in religion.

"I have been surprised more times than a few how familiar life here seems, in spite of waving cocoanut and banana trees, sweet corn and tomatoes at Christmas, no cold weather and snow. It seems like a calm July day at home. The Fox family have their own kitchen and cook, and our meals for the most part are similar to those we have always known. Our town is small, but progressing into city water, gravel streets, electric lights. Yet the only way I can account for the 'Ordinariness of the extraordinary' is the fact that we carry ourselves, our history, our thoughts, and dreams with us everywhere. The mission field would not be the place for one to go who could not live happily within himself. But for the one who wants to work in the most worth-while work in the world, it is wonderful. It calls out every talent, developed or latent, that one has, and sends one to the Throne to seek the many graces that are lacking, and the power to fulfill all that is demanded by the needs around one."

Winfield A. McLean, Fenchow, Shansi, China

"Studying the Chinese language is quite unlike studying German or French or any other language that we know anything about. The language consists of about four hundred 'sounds' or 'noises,' which, used singly or in combination, make up the entire vocabulary. Some sounds have several meanings and some have a great many. The same is true of the combinations. But the greatest difficulty to us Westerners is that each one of these single words has four different ways that it may be pronounced, and of course each of these ways has an entirely different meaning. These are the tones of which you have heard. They are not, as I had thought, like the tones in music, but are the way in which you let the sound out of your mouth. The first one goes out straight and evenly. The second one starts out straight and then zooms up like an airplane. The third one slides downhill for a while and then gradually rises again, while the fourth

one is very short and drops down with a jerk. There is still the further difficulty that most of these sounds may be pronounced either aspirated or unaspirated, with totally different meanings.

"But speaking is only a part of learning this language. Reading and writing are the other two parts, and they are emphatically 'cha bu doa' or, not quite the same. Written characters are frequently unlike the printed ones, especially if the writing is done hurriedly. Again, some characters have several meanings and some have several ways of pronunciation.

"If you were to ask, 'Well, in spite of all this, is the language hard to learn?', the only correct answer would be a typically Chinese one, such as 'not a little' or 'who can tell.'" . . .

January 24, 1924.

"There is one question, however, that is bound to come up in the mind of a newly arrived missionary, and it is, 'After all, why *are* we here, and why should we bring a new Faith to an apparently happy and satisfied people?' And so we have sometimes thought of making a list of those dominant traits in Chinese life which are contrary to essential Christianity. But from the little we have observed, and from what we have heard the old-timers say, such a list can more or less be summed up in the one word, 'face.' Face seems to be synonymous with self. 'Each man grab enough for himself and let the other fellow do his own worrying' seems to be the creed of the great majority. This is apparent in the beaming self-satisfaction of many, in the carelessness with which others' things are handled, in the saying that altruism is no argument in China, and in the taking of the easy way—such as verbally agreeing with others whether you do so at heart or not.

"And the subsequent question, 'Does Christianity have the desired effect?', we can only answer from our small contact with the work of the Board's stations, which show an awakened interest in the community welfare, a new interest in being of help to some one else, and in the hope that the new Chinese Christian Church will be a dominant factor in the molding of future China.

"Having said the above, I want to hurriedly add that I do not believe that any new missionary should write on the above subject, for China is a country of such great contradictions that our opinions or thoughts may have entirely changed in a short time."

January 31, 1924.

Unnamed Lady of Yenching, Peking

"The name and address of Mrs. Lee have so long been familiar to the one in charge of Yenching publicity, and her services as secretary of the Yenching Committee are so well known to all of us, that it is like a dream come true to really see her. Her interests in all parts of our work out here, especially Bridgman Academy, and her host of friends, fill her time with conferences and dinners, as well as sightseeing, so that some of us see her very little. But we all have shared in some of the celebrations in her honor, and a few of us have accompanied her here and there. This can be only a partial report of the pleasure of her visit.

"The various girls' schools held a welcome meeting for her, with presentation of gifts. Far more vivid and interesting was the Yenching party the girls prepared entirely by themselves, held in the moonlit court, with lanterns heightening the effect. Have we anything in prospect at the new campus, I wonder, to compare with the setting—for anything: weddings, pageants, or plays—afforded by our rose-bordered chapel porch, with golden balls of

YENCHING COLLEGE GIRL IN MANCHU WOMAN'S COSTUME

Scene at the Japanese Christian girls' school

dresses, and hats for Tibetan. Costumes for the last two were I fear rather taken by guess work, for although Mohammedans are numerous, they are usually indistinguishable from the Chinese. The Manchu woman's costume was so much admired that several girls later dressed up in it for a snap shot. Another particularly charming number was a truly Chinese dance, swaying and posturing, by the Tartar welcoming the heroine of an old Chinese legend into fairyland. The girls had used everyday clothes and scarfs and much ingenuity to evolve the long graceful gowns with sleeves hanging quite to the ground, all worn by the beautiful banners. Chinese are slow and graceful anyway, and this group of sub-treatment was particularly beautiful."

Rev. Miron L. Lovejoy, Pasumalai, South India

"Twas in the class on Principles of Teaching. We were showing that to really know a law or truth we must act upon it, to state it, and to state it in our own words, to prove it, and to apply it. We had illustrated this by a law of arithmetic, of subtraction, of addition, and lastly came to the religious truth, 'God is a loving Father.' 'Who will attempt a proof?' I asked. Up rose a Brahmin pupil. 'A few weeks ago I was attacked by cholera. My parents were far away. I was removed to an isolation ward. I thought that surely I should die. Then I prayed to God whom I call Father-mother. Immediately I seemed to hear him say, "Do not fear. I ever loved you. Have I not guided you through many troubles? Don't be afraid. I love you and shall not leave you." Peace came to me. When my fear was gone I recovered soon.' When the class came to the last step, the worthy person in applying the truth, 'God is a loving Father,' Christian and Hindu agreed that even Jesus Christ had no worship yet so real, so vital, so full as a faithful son of a loving Father.

May 1, 1924.

Dr. Robert A. Hume, Ahmednagar, India

When the disastrous earthquake occurred in Japan last year some Christians and churches connected with the American Mission in Western India sent their gifts for relief through the Famine Fund. Others in the Congregational churches connected with the American Mission sent six hundred rupees to the Congregational Kumiai, churches of Japan. From them have come letters of thanks, in which they say:—

"Osaka, January 10, 1924. To the Congregational Ecclesiastical Union of Western India and the American Marathi Mission. Brethren in Christ: The Executive Committee representing the Kumiai churches of Japan and the American Board Mission, assembled today in Osaka, have just received your letter of November 13 expressing your sympathy for our stricken people and your good will toward the churches of our common Congregational order. It touches us deeply that you should be moved to remember us at this time with your generous contribution to the needs of our people, and we want to express our sincere gratitude for your kindness. We accept the responsibility involved and shall endeavor to administer the funds received in ways that may accomplish the purpose desired.

"May you be blessed in your Christian enterprise and may the fellowship between us thus auspiciously begun be deepened and strengthened as the years pass.

"Most sincerely yours,
"Chairman of the Kumiai Board of Directors,
"(S) Masazo Imazumi."

Rev. Henry J. Kennett, Tottori, Japan

"A few weeks ago the Bible-seller of the British & the Society, who lives in Tottori, was in Okayama Ken selling Bibles. One night about eleven o'clock he was walking along the seashore and saw a woman who looked like a prostitute. He found out that

she had been sold by her parents for $375 for three years to some licensed quarters, and had got sick of it and was thinking of committing suicide. He said that she could legally stop the business any time she wanted to, and after some talk he took her on the luggage carrier of his bicycle and took her about ten miles to Saidaji station (next east of Okayama), and then brought her to Tottori. The 'kokusuikwai' is an organization which Tokunami San got up to put down the Korean and so-called 'socialists' after the earthquake. They are many of them outcasts and ex-convicts. This organization now gets the girls for the licensed quarters. The Okayama Ken 'kokusuikwai' sent word to Tottori, and they came to our kindergarten and made quite a fuss there. We decided to send the woman to Mrs. Jo's home for that kind of women, in Kobe. The Bible-seller, and one of our servants, expecting some trouble, went down to the station to take her there and found a lot of the 'kokusaikwai' gang sending off one of their head men who had come from Osaka. They recognized the woman and tried to get her off the train. The Tottori police tried to help them, but the train went off before they could succeed. There were men waiting for her along the road, so the Bible-seller finally went to Osaka, and there was a big scene on the platform of the station there, and the result was that the police took her and the Bible-seller and the 'kokusaikwai' gang to the station. When he found out the circumstances, the chief there scolded the 'kokusaikwai' gang and sent a policeman or two along with the woman and the Bible-seller to Kobe. There was a big scene at Mrs. Jo's place, and I believe she finally had to pay £350 to get the woman free. Another woman who has just finished up her three years' contract at the licensed quarters, and hopes to get married to a man and live decently hereafter, came to our house and stayed a night or two, so we have been having some rather exciting times lately."

May 5, 1924.

WILLIAM F. LAWRENCE, M.D., MT. SILINDA, RHODESIA, AFRICA

"I am now able to give the greater portion of my time to medical work. Here, at Silinda, I have Miss Merrill to give efficient aid. Miss Tontz is going soon to Chikore, where she will have charge of most of the work there. I shall endeavor to make monthly visits at the station, and we always have the telephone (when the line is not down) for consultation. The trained Zulu nurse, Miss Sivetye, who is now at Chikore, will come to Silinda to assist Miss Merrill. At Silinda we have a fair plant to meet present needs.

"We are very much disappointed in not having been able as yet to organize a nurses' training class. Up to the present there has been no volunteer for this course. We have several untrained natives who give considerable assistance in different ways. One boy does fairly well with the dressings. I have another boy whom I have tried to teach something about the use of the microscope, but he has so little education that it seems hopeless in his case.

"During the past year we have made a good deal of use of the microscope and find it a tremendous help in making diagnoses. Many cases which have hitherto been treated as a simple colic or indigestion now prove to be cases of hookworm or roundworm or tapeworm infection. Hookworm appears to infest 90 per cent or more of the native population and some of the European population as well. Relapsing fever, which we have always known to be common, is far more common than we had ever suspected. I consider it a far more serious problem than malarial fever, though the latter disease is common enough.

"Last year I began making examinations, and nearly always found hookworm ova—oftentimes five or more in a single field, using the flotation method. In the positive cases I began giving carbon tetrachloride. Later on, we tried giving all the pupils in the normal school here at Silinda treatment. We would take a class at a time. In this way we used up all the remedy we had on hand—about two pounds. Since that time we have been using oil of chenapodium. With this latter we often find eggs after a treatment, but never found them after using carbon tetrachloride."

May 22, 1924.

THE JESSOP HOME AT UMSUNDUZE, SOUTH AFRICA

MR. HENRY A. JESSOP, UMSUNDUZE, SOUTH AFRICA

"A picture will always serve a better descriptive purpose than a waterfall of words. This is a picture of our new home. I well remember the morning when I climbed a tree in front of the house to take it. It was two years ago, when we were here for several months only for language study. It is one of our oldest houses in the field, nestling comfortably between umtombe trees which flank it on either side. The builders did not have the present-day viewpoint of interior arrangement and hence some things are not altogether convenient, but in all, it is a good old place, with its memories of the past and hope for the future. If only its history were written, what incidents it would relate! This was once the home of Rev. Josiah Tyler, who left

America in 1849 to come here, and whose book, 'My Forty Years Among the Zulus,' is still available. The older natives here still speak of Umfundisi Tyler in admiration and respect for his work of the early days."

JEAN ALONZO CURRAN, M.D., WRITING FROM PEKING, NOW OF FENCHOW

"I suppose you would like to hear what we think of the Chinese now that we have met them on their native heath. Of course we have only been here a few months and have seen very little of the people in their own homes. Besides, being such lame ducks still in the language, we are not able to talk with them freely. However, I notice that the old-time residents don't feel much like speaking with authority either. I have several Chinese friends here, however, I would like to tell about. Three of them were classmates of mine at Harvard, now working at P. U. M. C. They are pretty thoroughly Americanized. I can't see much difference in their ideas and reactions from my own. Another chap is Mr. Li, principal of the American Board School next to this compound. He is a tall, distinguished looking man and very friendly and frank. He graduated from a local college only a few years ago and was a famous athlete, winning the sprints at the Far East Olympics. His record for the 100-yard dash is 10 seconds flat. These men seem to me thoroughly embued with Christian ideals, and being men of personality and force of character, should play an important part in the China of tomorrow.

"Our Chinese teachers are an interesting lot and some of them have very attractive personalities. Most of them have been given nicknames by the students which have stuck through several years. The best teacher, Mr. Chang, is so much in earnest, tries so hard to get the new words across to us, and has such a delightful sense of humor, that he is known to all as 'Dearest.' Another who is quite handsome and dresses exquisitely is called 'Dimples.' All wear Chinese dress, but it is not that of the Cantonese laundrymen we see at home. It seems ideal to this climate. Other names given are 'The Gentle Shepherd,' 'Smiling Buddha,' 'Grandma,' and one less complimentary, 'Spitty.' The Chinese dearly love a joke and can tell very good ones. They are nearly always good-natured, jovial, patient, hard working, and extremely courteous."

MRS. FANNY S. WICKES, TUNGHSIEN, CHINA

"Four fine young men were ordained at the fall Thanksgiving meeting. Thus in one day the number of ordained Chinese working for us here was doubled; no, more than that, for one of the ordained men went to Paotingfu a few years ago, and one to the Home Missionary Society in Yun Nan. In connection with the ordaining of these men, it is interesting to note that the Station Association voted that ordained men should not be called 'Pastor' in addressing them or speaking of them, but should be called by the title common to teachers or any one to whom a title of respect is used (Hsien Sheng, meaning 'Elder-born'). This vote is not being carried out very well as yet, partly because of the multitude of those with the same names, so that 'Pastor' is an easy means of distinguishing the men. But the meaning of the vote is the same as would be in the decision, in the U. S. A., to address ordained men simply as 'Mister,' instead of as 'The Reverend So-and-So.' A move in the direction of democracy."

"EVACUATION HOSPITAL NO. 1"

Miss Maude M. McGwigan (P.) writes from Lintsing Hospital of the experiences which came to them early in the new year. She says:—

"We looked out the hospital window one morning to see a crowd entering the gate, and stretcher after stretcher being borne in. They had wounded soldiers from battles with the bandits nine or ten miles west of us. Dr. Hsu and I went out to see them, and took the worst in immediately for dressing. They reported more coming. These first were dressed and cared for, and then we snatched a quick lunch and were back for the next set.

"At two o'clock came clinic time, and both chapels were full of waiting people, the evangelists trying to interest them while they waited. The whole staff worked as rapidly as possible, and that day we cared for eighty-one newcomers, as well as for all in-patients.

"In two or three days more there was another battle near enough for us to hear the firing, and then the wounded began to arrive, until seventeen were cared for, and we were swamped. Our bedding gave out; but dressings, which was most important, held out. We received all who came and put them in the extra west rooms on the wooden beds upon which they had been brought. There were so many serious cases, a day was not long enough to attend to all with our small staff. Dr. Alma Cooke (P.) decided to ask Dr. Tucker of our Tehchow Mission for help, so in code went the message:—

"'Hospital full of wounded soldiers. Can you send doctor and nurse? If so wire affirmative and we will meet you with auto.'

"The same day came the reply: 'Affirmative—Tucker.'

"Dr. Tucker sent a very able surgeon, Dr. Tsui, and Mr. Han, their head Chinese nurse. Mr. Eastman met them at the auto bus line, sixty miles away, and we were delighted to receive them. It gave heart to our overworked staff. Dr. Tsui and Dr. Hsu had to do so much surgery on those awful wounds, it was like being at 'the front.' They removed bullets and splintered bone; sewed up great wounds; mended ears, noses, arms, and legs, and got wonderful results.

"Of course the women's work went on as usual, sometimes Dr. Cooke operating in the dressing-room with the graduate nurse, Miss Ching, as first assistant, while I gave anæsthetics in the usual

operating room to release our new graduate nurses for the great number of major dressings to be done.

"The days have been full for us hospital folks, and last evening Dr. Cooke and I ushered into the world the seventh son of our Chinese teacher. They did so want a daughter, even if boys are the more important in China.

"We are hoping the army will, in some way, pay for our care of its soldiers. In our busy time we were called 'Evacuation Hospital No. 1.' The army has no hospital service. Its doctors are so only in name, and the first aid given is iodoform and cotton tied on. Our hospital is much appreciated, and I think every soldier goes out with a kindly feeling for us."

Mrs. Kamba Simango (*née* Kathleen Easmon) and her Chinese and Indian friends, caught by the camera at London recently while attending a large international conference. Mrs. Simango is at the left. Mr. and Mrs. Simango are at Lisbon, Portugal, qualifying, in the Portuguese language and in educational ways, for service in Portuguese East Africa. They will be associated with the Rhodesia Branch of the South Africa Mission of the American Board.

A North China Missionary

"One of the reasons I am glad we went to Japan is because it was so hard to love the people there in face of their mistreatment of China. But when there, all that vanished. While not approving of everything the Japanese nation does, one grows to admire her people. I felt the same strong pull to work for the Japanese that I do to work for the Chinese. There is even greater inspiration to work there, for the people are so alert and eager and progressive, and there it seems that one's ideas do not have to reach so far before there are results. However, the Chinese are changing most rapidly too, now. I would like to pay a tremendous tribute to our American Board missionaries there. They have accomplished and still are accomplishing wonders."

Dr. George E. White, Aksakli, near Salonica, Greece

"Congratulations on the *Herald* as it is and as it is to be. I got home from the Beirut Conference recently, and the students sang me a little song of welcome, the burden of which was, 'We'll stand by you to a man.' That represents my feelings as to the *Herald,* which I believe are common to us all, because we believe in the *Herald.*

"We are trying out Aksakli, and the process is a trail. But our pilgrim people are right here, 537,000 in malaria-soaked Macedonia, and we will stick by them unless forced to quit on the job. We believe Aksakli can be made to work."

June 3, 1924.

Mrs. H. C. Champe Writes of Mazatlan, Mexico

"There is a strange beauty and fascination about this land and its people so new to us. From early morning until late at night there are new, unfamiliar sights and there is a decided lack of monotony about it all. One may be surprised to find a city with paved streets, electric lights, good water and drainage systems, autos and aëroplanes, and at the same time, merchants selling their wares from stands on the streets, men going about barefooted carrying wooden trays on their heads, burros going hither and yon through the streets.

"One gets accustomed to meeting the baker carrying his bread and sweets in a huge wooden tray balanced deftly on his head; the call of the peanut peddler crying at the top of his lungs, 'Fingernail noise,' becomes familiar and should one chance to live on one of the busier streets, one would even get used to hearing all sorts of noises all night long —everything, from the music of the merry dance, people returning from the theater, carriages and autos racing madly by, the whistles of night policemen, and the ringing of the church bells. Then, just as one decides to take one last cat nap before daylight, the street cleaners begin to wield their clumsy brooms and to wash the streets. At this signal the thrifty housewife starts for the market, basket on arm and black scarf over her head, for the market rush is at 6 A.M. And at the market, if anywhere on earth, one can rub elbows with all kinds of people. What a fascinating movie film it would make!

"Let us go to the market for one day's supplies. As we enter, we pass long tables where meals are served all day long. Each table has its own pot of charcoal, over which the food is cooked, each is decorated with flowers, and the dishes used are of pottery. Some of the food looks very appetizing. As we go on we pass long counters of toys of all kinds, notions and accessories, tortoise shell combs and earrings in abundance. Here is a meat counter. We notice that the bones have all been removed and the meat, in small portions and covered with flies, is hanging from a rack above the table. Here is a man at leather work, making and selling suitcases, money belts, and bags. There are shoes made at the Mazatlan factories, Oxfords as well as high shoes, all with high heels and pointed toes. Yonder a Chinaman is weighing out cakes of sugar. See the tiny piles of vegetables—radishes, onions, potatoes, carrots, tomatoes, pieces cut from squash—each pile worth a centavo. Those tiny bundles of pitch sticks are used for kindling the charcoal fires, each bundle worth one centavo. Here are second-hand books and old farm tools. There is one counter I can never pass without stopping to gaze. That's the one filled with beautiful pottery. There are dishes and cooking utensils of every description made of clay by the Indians up in the mountains. As we leave the market we pass a shoe shop where sandals are made by hand and whole skins of chamois, pig, goat, and alligator are on display."

THE HOME BASE

The American Board

READ THIS, PLEASE!

One month remains before the books close. It must be a month of heroic effort, of deep and united prayer, and of great expectation, for defeat now would bring deep disappointment to thousands of the Board's friends. The *News Bulletin*, with its full statement of facts, is in your hands. It seems likely that several thousands of the Board's friends are at this moment giving careful consideration to their share in the privilege of these thirty days.

Gifts from churches show a marked loss in 1924. After a careful study of the figures, it is seen that increases reported in January and February concerned money gathered in 1923. The figures of the last four months show a net loss of $4,000 in receipts from the churches. At the end of January the churches had gained nearly $30,000 for five months. That figure was cut down to $14,600 at the end of eight months, and to $10,900 at the end of ten months. The loss in gifts from churches in the month of June alone was $12,212, and the net loss in that month from all sources is $15,545. If July and August continue the downward trend in gifts from churches, it will greatly increase the gravity of the situation.

On the other hand, consider the great encouragement that is just before us in knowing that $50,000 has been taken off the permanent debt of the Board by the unexpected gift in May. This fact should present a challenge to every one, because it brings a notable success near to our grasp. It would be a significant item for September if we clear the year and possibly reduce the debt further, in addition to this gift of $50,000. That is a result well worth striving for.

Individual gifts by check in this month of August once more offer the solution of the problem. If friends uphold the Board's work and signify it by sending in checks, then we will come through to success. To any friend who expresses regret that the Board must appeal once more this August, the answer can be made that it is unanimous. The Board wishes it could see its income from the beginning of the year, thus obviating the chance for deficit. It has been a year of conservative financing, but we are $30,000 behind in the estimated receipts from churches at this time, and that is a factor that no one could foresee.

We are ahead in conditional gifts. If we can gather in every dollar that was given by individuals in July and August last year, we will come through clear. Those who fall short will know that every loss puts us deeper in the danger zone.

The books close September 8. **We beg every friend to send a check by that time and to see that every dollar that is due the Board in your church treasury shall be on time here in the office.**

Park Church, Elmira, Adopts Two Missionary Pastors

The commissioning service for Rev. and Mrs. Leslie J. Adkins, at Park Church, Elmira, N. Y., on the last Sunday of June, marked the culmination of a long, progressive development. From 1846 until very recently this famous church, presided over for so long by Dr. Beecher, was wholly independent. Founded as an anti-slavery church in days when all the other churches near it were pro-slavery, it could not well be anything but independent. And now, true to its traditions of progressive thought and action, it gives expression to its strong sense of relationship to our world-wide enterprise.

A few weeks ago the pastor came to the conclusion that the time had come for the church to have its own missionary representatives under the American Board. Caroline Sanborn, a member of the congregation, well known and loved by the people, had recently married Rev. Leslie J. Adkins and was under appointment to the West Turkey Mission of the American Board. When Mr. Cornwell proposed that the church adopt these young people, he discovered that they had already been linked up with a certain church in New England. Their much more intimate acquaintance with the Park Church led them to feel, however, that, if possible, they would prefer adoption by the latter church. A long-distance telephone message to the pastor of the New England church and a series of telegrams resulted in a rearrangement.

Last Thursday, June 26, an Ordaining Council was held, at which Mrs. Adkins was ordained, the sermon being preached by Mr. Cornwell, the charge to the people given by Dr. W. W. Scudder, and the ordination prayer offered by Rev. Walter D. Cavert.

[Mr. Adkins is a graduate of Cambridge University, England, and of Hartford Theological Seminary, while Mrs. Adkins is a graduate of Elmira College and of Hartford Seminary. See picture of candidates on page 362.]

The commissioning service, which was in the nature of a farewell, was beautifully arranged. The invocation was made by the venerable Dr. Eastman, Minister *Emeritus* of Park Church. The address and presentation of the commissions was by Rev. Henry S. Leiper, representing the American Board. The commissioning by the church was particularly impressive, partly because of the fact that both

Mr. and Mrs. Adkins are not only missionaries, but ordained ministers as well.

Following this, Mr. Cornwell led in a prayer of consecration. The commissioning hymn was sung and Mr. Jervis Langdon, representing the official boards of the church, made a short statement to the newly-ordained and appointed missionary pastors of the church. He pledged the loyalty of the church and their continued sympathy and interest through the coming years. At the time of the offertory the pastor made a very happy suggestion, which was evidently not premeditated, but which met with hearty approval. It was that the gifts of the evening should be employed in the purchase of a set of the "Hastings Encyclopedia of Religion and Ethics," the greatest work of its kind in existence, and of incalculable value to any one dealing with problems of the world's great religions. Following the benediction by Rev. Leslie J. Adkins, an informal reception was held for him and his wife in the social parlor of the church.

These newly-appointed missionaries have sailed from Boston, and after a few weeks in England, will proceed to Turkey.

Coöperative Altruism

Youth is not alone in its response to the appeal for altruism and Christian service. Worthy of more than passing notice is the fact that a physician, with thirty years of fine service, asks the Board for a chance to put in a few years as a missionary doctor in some field. Such a man is Dr. Alfred J. Stewart, who has recently joined the forces at Shaowu. Dr. Stewart not only gave up a lucrative and greatly appreciated service, but paid his own expenses to the field.

It is not strange that the churches in the Northwestern Association of Nebraska should wish to show their love for one who is known to them all, by assuming his support. The moderator of the Association, splendidly aided by Superintendent Tyler of the State, are the forces behind this plan, and it is expected that every church in the Association will take up its share in the project, according to its membership.

Four-In-One

The four Congregational churches in Moline, Ill., have been for some time closely knit in an organization called the Moline Union. Another evidence of their unity of heart has been shown in their assuming the support of Rev. and Mrs. Stephen J. Peabody, just going out to Peking. In view of Mr. Peabody's year of service with one of the churches, an unusually strong bond of love will tie these churches and these young people together.

THE CENTRAL CONGREGATIONAL CHURCH OF PROVIDENCE, R. I., DR. ARTHUR BRADFORD, PASTOR
Here the next Annual Meeting of the American Board will be held October 21–24, 1924

Woman's Board of Missions

A New Venture for Girls

The short conference with the long name—the Congregational Girls' Missionary Week-End Conference at Assonet, Mass., June 27 to July 1, was a great success, if the enthusiasm and apparent interest of the girls is any indication. It was a new venture, but a full camp and a waiting list at the start showed us that there was a need for such a conference for the younger girls—those too young for Aloha Camp, at Northfield. Forty-three girls between the ages of thirteen and sixteen represented twenty-three churches in New England and New Jersey. The conference was held at the Girl Scout Camp, on a portion of the Evans Farm in Assonet. Classes and services were held out-of-doors, as, fortunately, the weather was fair. The day began with family prayers under a big pine tree, continued through class hours and hours of rest and play, and ended with a camp-fire service, when missionary and inspirational addresses were given by the leaders. The staff included Miss Ruth Isabel Seabury (Director), Mrs. Charles Riggs, of Shaowu, China (Camp Mother), Miss Mary McClure, of Shansi, China (Camp Missionary), Mrs. Ralph Hannaford (Instructor in Missionary Dramatics), Miss Agnes Kelsey (Instructor in Missionary Handwork), and Miss Annah Bursaw and Miss Esther Miles as additional councillors.

Mrs. Riggs, Miss McClure, and Miss Seabury taught Bible classes and Miss Seabury taught a course on China. Rev. Clarence Gifford, pastor at Assonet, was invaluable to the conference in many ways and made arrangements for a special service at the village church, on Sunday morning, to which the girls were taken by bus. Rev. Curtis Guise, of Madura, India, gave the address.

There was plenty of fun in stunts, songs, cheers, and Chinese games. One of the favorite songs, which characterizes the point of view which the girls gained there, has this chorus:—

Congregational girls from near and far are we,
We sing to pledge our friendship
Here right royally;
We'll reach to each other the friendly hand,
And to every girl in every land,
The friendly hand of loyalty.

The Passing of Miss Burr

The Board has lost one of its most generous and devoted friends by the death of Miss Lucy W. Burr. She entered into the rest for which she longed at her home in Auburndale, June 20, and there the last services were held, her pastor, Dr. Gordon of Old South Church, Boston, officiating. Miss Burr was a director of the Board for sixteen years, from 1905 to 1921. She was not able to attend the meetings during the latter part of her life because of growing blindness and weakness. Many a missionary who has been entertained in her hospitable home will feel that the world is poorer because of her passing.

Dr. Parker's Wedding

Recent letters from India give an account of the wedding of Dr. Harriet E. Parker, of Madura, and Rev. C. Stanley Vaughan, of Manamadura. This may be a complete surprise to some of our readers, as the engagement was not made public until spring, and news of it barely reached friends in America before a cable came announcing the marriage. The ceremony took place on May 24, up at Neutral Saddle, a summer resort in the Hills, about seven miles below Kodai Kanal. The officiating clergymen were Rev. E. P. Holton and Rev. W. P. Elwood, long-time associates in the Madura Mission. About one hundred friends, including many from other missions, gathered in the cottage, which had been pret-

DR. HARRIET PARKER VAUGHAN

tily decorated with ferns, wild asparagus, roses, etc. The bridal pair, accompanied by six of Dr. Parker's Indian girls, stood under a wedding bell made of wild asparagus, with a tongue of yucca lilies. The bride wore her mother's wedding gown of copenhagen blue silk, trimmed with real lace motifs, and is said to have looked very happy. One correspondent writes: "The Doctor has grown ten years younger in the last few months." With characteristic modesty the words "no presents" appeared on the wedding invitations, but this was disregarded by many friends, and the mission gave the bride a substantial check. From now on we shall have to get used to speaking of Dr. Harriet Vaughan! Her future address will be Manamadura (Ramnad District), which Mr. Vaughan makes the center of his work as a touring missionary.

What About Madura Hospital?

Friends of Madura Hospital will be concerned to know what this change will involve in our medical work. The mission has cabled the Board to send

out immediately another doctor. Unfortunately, we have no one ready to go at present. We can, however, take comfort in the thought that there are now three medically trained Indian women on the hospital staff, and that Miss Mary Rogers, our missionary nurse, is to have an associate in Miss Grace Rood, who sails in a few weeks. Moreover, we have this reassuring word from a member of the Madura Mission: "Dr. Vaughan expects to come in to the hospital two days a week for operations or special treatments." By October it is expected that Dr. Schmotin, the able Russian physician who assisted Dr. Parker for a time and then went to England for a brief furlough, will return to the hospital for a three-year term and be able to carry on until the Board can send one or more permanent doctors.

A Secretary on Her Travels

Interesting letters have been received from Miss Mabel E. Emerson, telling of her visits to Merzifoun (Marsovan) and to the Balkan Mission. She expected to leave Sofia June 16, and after a short stay in Switzerland and England, was booked to sail for Montreal July 22. She will be in the office about August 1.

We wish there were space to quote at length from these letters, but we can only give an extract from the one describing her trip to Merzifoun, which involved a journey by local boat the whole length of the Black Sea and then by *araba* for seventy miles at the rate of three and one-half miles per hour! In spite of the necessity of traveling under these conditions, she says: "The interior is more fascinating than anything I have seen in the big cities and I wish I could stay much longer." It will be remembered that the Woman's Board now has three missionaries in Merzifoun besides Miss Charlotte Willard of the W. B. M. I., and that it is a station manned entirely by women. Miss Emerson writes:—

"Merzifoun is beautifully located—2,500 feet above sea level and with mountains all about it. But the city itself is unattractive, dirty, and down at the heels. Even well-to-do people do not keep their houses looking trig because they would be assessed higher taxes, and the majority of them do not care anyway, taxes or no taxes. The one beauty spot is the American compound, and the people come here in flocks just to walk around among the trees and flowers. The gardens are beautiful just now, with roses in bloom. Then there is a fine museum in the college library building which Miss Willard opens one afternoon a week, one week for women and the next for men. That is greatly enjoyed, especially by the soldiers in the barracks. The remarkably fine collection of butterflies is the favorite of them all. This is the afternoon when the museum is open to men. Miss Willard welcomes each one personally but lets one of the gatemen take them to the museum. Then she joins them again to be sure that they see the best of the specimens, and she often has fine chances to talk with them individually. There will probably be as many as 175 in during the afternoon.

"This is one of the stations where conditions have completely changed. . . . Only the four American women remain, and they are beginning a pioneer work among their Turkish neighbors. It has been fascinating in these three days to see how they go about their task. I have called with them in several Turkish homes. I have been in the little school for girls and have attended classes in English which Miss Willard has privately with some of the Turkish officers."

Changes in Our Work in Spain

From the day when Mrs. Alice Gordon Gulick, our missionary in Spain, undertook to teach one sewing girl in her own house, there has been an increasing demand on the part of Spanish women for an education. Both Protestant and Catholic girls have attended the Woman's Board School started by Mrs. Gulick at Santander, and later located at other centers. It is well known that the crowning achievement of Mrs. Gulick's life was the purchase of the residence in Madrid, which she designed to be headquarters for the school. Meanwhile, she had formed an American corporation which aimed to aid in raising funds for an academic building and for scholarships. The school of the corporation took shape in the building Mrs. Gulick had provided. The Woman's Board school continued as a missionary school, occupying rented quarters across the street; but it was later decided that the cause of Protestant Christian education would be better served if it was withdrawn from Madrid and established elsewhere in Spain. Barcelona was finally decided upon, and since 1910 a flourishing school has been conducted in a suburb of that progressive city. Later the withdrawal, on account of health, of the Misses Webb and Morrison, for many years the able and devoted heads of the school, left a sad vacancy. A permanent teaching staff has been impossible to secure, and the temporary workers who have gone out from year to year have been at a manifest disadvantage.

It was felt that the character of the school had become more secular than was consistent with the aims of the Woman's Board, and a strong desire to have the Protestant Spanish girls receive a training which would fit them for Christian service led to a careful inspection of the whole plan. During the past year Miss Gertrude Bigelow, of Natick, has very kindly acted as *directora*, trying to find a way whereby the school could most truly reach the missionary aims with which it was founded. Prof. Alice H. Bushee, now head of the Spanish Department of Wellesley College, formerly connected with our school when at Biarritz and Madrid as well as Barcelona, has been spending a sabbatical year in Spain, pursuing studies with reference to literary work she had in hand. Her desire to see the school attain its ideal led her to offer to remain next year as *directora*.

The plan, as worked out by Miss Bigelow and

Miss Bushee and finally adopted by the Board, is to close the school in Barcelona and to open a hostel for Protestant girls in Madrid under Miss Bushee's direction. Miss Curtis will remain in Spain till the end of her term of service to assist in the hostel. The school of the corporation has now passed into Spanish hands and is no longer under American control. It does, however, offer the finest educational advantages for girls that can be found anywhere in Spain. The Board plans to make use of that opportunity, while affording girls in the hostel advantages of a home where Christian influences shall be strong and definite Christian instruction may be given without hampering restrictions. It is hoped by this step to exert a powerful influence for the furtherance of Protestant Christianity in Spain.

SUMMER VISITORS TO THE ROOMS

Dr. Katharine B. Scott, of Vellore, India, was one of the earliest arrivals from abroad to pay a visit to our offices, and she appeared in good health and spirits after her three years' term of teaching at Vellore Medical School. She is happy in the thought that this school has provided an Indian doctor for the staff of our Madura Hospital. After visiting old friends in this vicinity, Dr. Scott will join her family in California.

Miss Annie E. Pinneo, of Athens, called on us the first of July *en route* to Boothbay Harbor, Me., where she expects to spend her rest time. Although she is entitled to a whole year of furlough, she has come for the summer only and plans to return in time for the opening of the school, which is understaffed because of Miss Mills' detention in America.

Miss Isabelle Harley of our Scutari School, who came home in poor physical condition, has steadily improved, and has been able to study during the spring term at Columbia. She called to report herself in good shape for return to Constantinople in the late summer.

Woman's Board of Missions of the Interior

THE FOURTH GOAL—SERVICE

MY DEAR FRIENDS:

It is the month of August and many of you are having vacations—much-needed ones. Some are away from home for a time, some at home resting or making it possible for others to rest. I hope you are enjoying my Journal, and if you do not receive it, write to Miss S. F. Hinman, Oberlin, O.

This is the month when I am thinking especially of Goal IV, SERVICE. "In schools where religious education is conducted by experts, and in groups of women using the most up-to-date methods, it is found that Service is the natural outcome of Education, and that Service stimulates Education as well. The success of the educational program of each church will be measured by its service."

I have just received a letter from Gertrude Kellogg, R.N., of Fenchow, China. She says: "Two boxes for the hospital came last month from Mendon, Ill. . . . I just wanted to tell you how glad I was that you had opened the Mendon door. It is only this last year that Illinois has taken a real interest in the hospital, and now my first scholarship for a nurse has come from Morris, Ill. Usually Ohio has been keen in helping, but I'm sure Kobe has quite rightly taken all their thought this winter. The friends of Greeley, Col., are the most generous helpers I have in making the hospital wards comfortable with needed supplies."

I know that women from other states—I hope all of our twenty-one—are sending gifts to some one: Miss Kellogg, of Fenchow, or Miss Atzel, of Taiku; or some of our missionary doctors—Dr. Lucy Bement of Shaowu, or Dr. Lois Pendleton, of Tehchow; or some of our relief workers in Turkey and the Balkans.

Now what has all this to do with August and vacation for us all? Could the young people give some special help on this? Girl Reserves, Camp Fire Girls, Sunday school classes, C. E. Societies, high school girls, college girls, girls in industry? Could one and all have a summer Christmas tree, or a gift party, or a garden party, and pack a box and send to one of our hospitals? And what the young women will do, I'm sure the women, not of the auxiliary alone, but of the whole church, will do, so that it may be a "twin box." It will reach its destination by Christmas, and what a zest it will have given to your summer, as well as helping them. *A new leaflet on White Cross Work,* giving full information about hospital supplies, may be obtained free by writing to Miss A. E. Nourse, 19 S. La Salle Street, Room 1315, Chicago.

I hope I can come to see you one and all when I return from Fenchow and the hospital. May I tell Miss Kellogg *your* gift will be there by Christmas?

LYDIA LORD DAVIS.

OUR CLASS OF 1924

Special interest attaches to JENNIE JACOBS for two reasons: first, she is to be the Life Members' Missionary, supported by the fees received from new life members; second, she is going as a nurse to Shaowu, China. Think of a mission hospital, with a clientele of two million women and children, and without a missionary nurse! Yet that is the situation that Dr. Lucy Bement has coped with for all these years, and it is with peculiar joy that we

JENNIE JACOBS

AIMEE ELLEN KROOK

HELEN GALLAGHER

SADIE E. WATTON

send her this exceptionally qualified co-worker. Miss Jacobs is of Dutch parentage, born in northwestern Iowa. Having spoken two languages from childhood, she learns languages easily, a great asset to a missionary. After three years of teaching, she took the regular course at the Presbyterian Hospital Training School in Chicago, with the express purpose of becoming a foreign missionary. She was in Red Cross service in Georgia during the War, then went to a mission hospital in Kentucky, where all her capacities were thoroughly tested by widely varied work under difficult conditions. In 1923 she took the course in Public Health Nursing at the University of Louisville, winning the highest commendation for her grasp of problems and ability to plan and put through a community program. With this equipment and her active, lifelong Christian faith, she will be a godsend to Shaowu.

Carleton College is sending HELEN GALLAGHER to the Lydia Lord Davis School for Girls in Fenchow, Shansi, as its representative in place of Vera Holmes. She is the daughter of a Congregational minister, brought up in "an atmosphere of good will and unselfishness" (to use her own words), and is not afraid of hard work. In fact, she worked her own way almost entirely through Carleton, graduating in 1922 with Phi Beta Kappa honors. Her major study was Biblical literature, with minors in biology, Greek, and education—an interesting combination. She has taught successfully for the past two years. Miss Gallagher wins her way not by any spectacular qualities, but by dependability, perseverance, clear and independent thinking, and a willing spirit of coöperation. She will be a real addition to that fine group in Fenchow, though her small stature will make her something of a contrast to her tall predecessor!

SADIE E. WATTON is a Connecticut girl, a Wellesley graduate, who goes for a three-year term to Salonica, to relieve the critical situation in our girls' school, caused by the fact that Miss Lietzau comes home on furlough this year and Miss Elliott next year. She was one of a happy family of seven children, whose home training was characterized by the words that hung framed over one of the doors: "God is Love." "I must confess," she says, "I have never been conscious of having been *'called'* to missionary service. It seems that I was *born* for it. With that aim I secured a college education so I would be better able 'not to be ministered unto, but to minister.'" After high school, she worked in a bank for three years; she was graduated from Wellesley in 1923, and has taught successfully for the past year in a girls' school. In college she was a leader among the Student Volunteers, and was especially helpful to foreign students. Her Greek professor writes: "I have always hoped that she might be sent to Greece, but I suppose that is outside your province." And Greece is her destination—a very different Greece from that of her classical studies—full of human need, but still fascinating.

AIMEE ELLEN KROOK goes out from the Oberlin Kindergarten Training School to the important work of supervising our primary schools in the city of Bombay. She comes from New Ulm, Minn., and "was practically brought up in the church," to use her own words. After a year at Carleton College, she entered the Oberlin Conservatory of Music, and then took the regular course in the Kindergarten Training School. Once, when ill and completely discouraged, she happened to hear a missionary speak. And this woman told Aimee how she, too, could be a missionary. "Get well—finish your kindergarten course—get some experience—and then, when you are twenty-five, present yourself." "And here I am," Miss Krook continues the story. "Well, somewhat educated, and somewhat experienced, and I do want to go." Her experience has been gained in difficult rural schools. The work in Bombay will call forth all her powers and will offer undreamed-of rewards.

A beautiful farewell service was held on Friday, June 20, for Miss Jacobs, Miss Krook, Miss Gallagher (Miss Watton was unable to come from the East), and Miss Esther Tholin, who was appointed to West Central Africa last year but had to postpone her sailing. At the same time a commission service for Miss Jacobs was held, Mrs. George M. Clark, President of the Board, taking part, together with Mrs. Frank M. Elliott, Miss Mary D. Uline, and Dr. A. N. Hitchcock of the American Board.

SUPPLIES AVAILABLE FOR 1924 THANK-OFFERING FESTIVAL

Invitations, 40 cents a hundred. We do *not* carry an envelope for mailing the invitations—that may be purchased of any stationer (size 6 or 6¼ required). Envelopes for Thank-Offering, 20 cents a hundred.

An especially attractive new service entitled "The Four Spirits," prepared by Miss Susan F. Hinman. Price. $1.00 a hundred.

The words and music of "Love Never Faileth" (referred to in the service) may be ordered at the rate of 50 cents a sheet *plus* 5 cents for postage and container. Be sure to specify whether for soprano or alto voice. Cannot be returned.

The attractive Thank-Offering Box bearing cut of beautiful Fujiyama is available this year. Get your quota early that they may be ready for distribution at the fall Thank-Offering meeting. These are free for carriage (weight of 100 boxes packed for mailing about four pounds. From this the parcel post rate may be determined according to zone). If in doubt, allow 5 cents postage for each dozen ordered.

The leaflet "Mine and William's Thank-Offering," with its suggestive foreword, is especially fitting for distribution *with* the little boxes. Price, 3 cents.

Suitable Readings: The Thank-Offering Story, "As It Came to Mrs. Turner," price, 3 cents; "Marilee Interprets Malachi," 5 cents; "The Girl Who Volunteered to Stay at Home," 2 cents; "The Gift of the Loving Heart," 2 cents; "Counting on Us," 2 cents.

Missionary Plays: CHINA: "Mrs. Li Remembers," 15 cents; "The Honorable Mrs. Ling's Conversion," 35 cents; "Slave Girl and School Girl," 15 cents; "The Stupidest Little Girl in the School," 5 cents; "A Day in a Chinese Book-Store," 5 cents; "Our Chinese Cousins," 5 cents.

JAPAN: "Crowded Out," 15 cents; "The Way," 15 cents; "The Cross Triumphant," 35 cents; "Sunlight or Candlelight," 25 cents.

CHILDREN: "Waiting for the Doctor," 5 cents; "Alice Through the Postal Card," 15 cents; "No Room," 3 cents; "The Missionary Dollar and What It Does," 3 cents.

"Music From Foreign Mission Fields," 20 cents; "Oriental Costumes and How to Make Them," 3 cents; "Japanese Costumes and Decorations," 10 cents.

Whenever possible include the young women and children in your program.

PLAYS CANNOT BE SENT ON APPROVAL

For any of the above address Miss A. E. Nourse, Chicago, 19 South La Salle Street, Room 1315. ORDER EARLY. It is not always possible to send orders by return mail, and much delay is sometimes experienced en transit.

Please prepay all small orders and thereby minimize administration expense to the Board. DO NOT ASK TO HAVE ANYTHING SENT C. O. D.

REMEMBER THESE DATES

Yearly Thank-Offering Meeting

Friday, September 19, at 10 o'clock, in the Assembly Room, 13th floor, 19 S. La Salle Street, Chicago

Fifty-Sixth Annual Meeting

Rogers Park Congregational Church, Chicago, October 28 to 30

A STORY-TELLING MEETING

Program XI. "Tell Me a Story"

Refer to MISSIONARY HERALD for August, 1923, for suggestions on story-telling meeting.

"Truly those who tell missionary stories may equal in influence those who write mission text-books and rank alongside the great missionary statesmen who are shaping the missionary attitude of nations."

Stories on China.

Books: "The Honorable Crimson Tree," 65 cents.
"New Lanterns in Old China," $1.35 postpaid.
"Chinese Lanterns," 50 cents.

Here and There Stories, 5 cents each.
Leaves from a Japanese Calendar, 50 cents (book).

A program on Christian literature for the women and children in mission fields would be very much worth while on this occasion.

For all material address Miss A. E. Nourse, 19 South La Salle Street, Room 1315, Chicago, Ill.

Woman's Board of Missions for the Pacific

LUCILLE DAY

VALLEY NELSON

ETHEL GULICK

LUCILLE ELIZABETH DAY

Born of Christian parents—a mother who had intended to go to Turkey but was prevented by the massacres, and a father who has devoted his life to the Y. M. C. A. as a Secretary—it is natural that Miss Day should be interested in Christian service and ready to give her life to Turkey. A native of Colorado Springs, but a resident of Portland, Ore.,

of Pasadena, Cal., and of El Paso, Tex., she is indeed a child of the great West. Her preparatory course at the El Paso High School completed, she studied at the State Agricultural College of New Mexico and at Oberlin College, whence she was graduated in 1922. Since then she has taken Chicago University correspondence courses. Miss Day has taught science in the El Paso High School, stenography and typewriting in the Night School, and a summer school in vacation. Pianist of her church, Superintendent of its Sunday School and of Junior and Senior Christian Endeavor—there has surely never been an idle moment in her life!

When she was a child she and her sisters had a Happy Day Missionary Band and supported a child in China. In college she chose Armenian roommates, and often visited her aunt, Mrs. Winona Partridge, of Sivas, Turkey, at that time living in this country. Japanese students were her special friends, and she served the Cosmopolitan Club, the Y. W. C. A., and the Student Volunteers; the conventions of these groups which she was able to attend were "mountain-top" experiences for her.

Miss C. D. Tenney, of Piedmont, is Miss Day's aunt, and we who remember so well the benediction of Father Tenney's presence at our meetings a few years ago will rejoice that we can send out to Brousa this autumn the granddaughter who has already made so much of her life.

Valley Nelson

A splendid ancestry—Swedish, Scotch, and English—contributed to the fine personality of Valley Nelson. Her great-grandfather was a Methodist minister, and her great-grandmother, at the age of one hundred, wrote a little booklet telling of her religious experience that helped to carry the influence of her life down to the second and third generations. Miss Nelson spent her childhood upon a farm near Wichita, Kan.; she was the youngest but one in a large family, and attended the country schools. Her High School work was done at Wichita and in Enid, Okla.; after that she taught an Indian school in Oklahoma, and later came to Tacoma, Wash., where she worked for five years in the office of a physician. An interrupted life and the necessity of earning her own way deferred college, but this summer she has taken the degree of B.S. at the University of Washington, having had two years of nurse's training in connection with the regular University courses.

When Miss Nelson united with the church as a girl of thirteen, she had the purpose to become a missionary. Now she stands ready for the fulfilment of that purpose, and has been appointed to join Dr. Alma Cooke at Lintsing, China. The opportunity to be present at the Des Moines Student Volunteer Convention was one of Miss Nelson's great privileges during her college days, and another which she especially prized was the inspiration of the Y. W. C. A. Secretary at Washington, Miss Hilda Howard. Here we have our personal touch with Miss Nelson, for Miss Howard was our first Executive Secretary, and her grandmother was one of the prominent workers in our earlier history.

We send Miss Nelson to the Shantung field, where Miss Howard's relatives, Dr. and Mrs. A. H. Smith, were the pioneers and have put in long years of fruitful service. Miss Nelson sails this summer, and we know she is being eagerly awaited in Lintsing.

Ethel Gulick

The daughter of Sidney L. Gulick and granddaughter of Luther Halsey Gulick needs no introduction to the *Herald*. With such a missionary heritage as hers, one would expect to find her enrolling for Japan and the Doshisha Jo Gakko. Miss Gulick is a native of Kobe, Japan, and with her brothers spent her early years with the Japanese children, on an equal footing as playfellows and companions. Their schooling was what their mother and other missionary mothers gave them. When she was five the family spent a year in America, and later one in Germany, returning to Japan to be stationed at Kyoto. They all, however, took up their residence in Oberlin in time for her to be graduated from the High School, and then from Oberlin College. To this she added two years at Columbia Teachers' College, and some work in Union Theological Seminary, under Dr. Fosdick and Eugene Lyman. She says she chooses Japan because there she can make the best use of her missionary background. One who wrote from the Theological Seminary referred to her conscientiousness, and to her buoyant spirits tempered with a deep sense of consideration for others. As chairman of the Student Volunteers at Teachers' College, she showed great interest and eagerness.

The Pacific Board, that knows so well the Gulick and Fisher families, is indeed happy to send this daughter to the Doshisha Girls' School, where she will be welcomed as their very own. Her mother was Miss Cara Fisher, of Oakland, which makes her a niece of Rev. Miles Fisher, of Berkeley, Mr. Ralph Fisher, of Oakland, and of Mrs. Grace Fisher Richards of our Board. She bears the name of her aunt, Mrs. Ethel Fisher Scudder, of India, and is also a niece of Mr. Galen Fisher, of Japan. Her grandmother was a charter member, director and officer of our Board. Miss Gulick expects to sail for Japan on August 19.

METHODS AND PROGRAMS

WILL YOU LEND A HAND?

Not a few of the readers of the *Missionary Herald* are believers in missionary education. They have followed the development of educational methods with increasing interest during the past decade. It is from such that answers to certain questions are called for, and we hope that these answers will be in the hands of Dr. Herbert W. Gates, 14 Beacon Street, before the first of September.

These questions are gotten out primarily for the guidance of the Missionary Education Movement, which, as our readers know, is the agent of the various Mission Boards, home and foreign, in the United States and Canada, doing heroic service, against heavy odds, in this hard, humdrum task of educating the public of today and preparing the public of tomorrow.

The Movement, cognizant of the rapid development of denominational summer conferences, missionary educational plans and programs, and the like, naturally wishes to adapt its own plans and methods to denominational programs. Rather than compete in any way with the denominations, it would supplement what each is doing.

This should be borne in mind in the answers sent in to Dr. Gates. Yet it should be understood that missionary education in general, and not merely new policies of the Missionary Education Movement, is up for review, and that now is a very good time for getting any suggestions carefully considered that may lie in the minds of our readers.

The people who are engaged in the promotion of missionary education in this country are deeply conscious that many of their most important problems remain unsolved. They are constantly reminded of their ignorance of conditions in many sections and strata of the Church, and of the changes that seem to be taking place faster than ever before. They feel the need of criticism from many angles, from those within and from those without official circles; from those who can make constructive suggestions based on experience, and from those who can testify to nothing but unmet needs. Send in your answers, therefore, to Dr. Gates before the first of September.

The Questions

1. What recommendations would you make for infusing all the educational work of the Church with the missionary ideal?

2. How would you criticize the general plan that has been followed, with a few exceptions, by the Missionary Education Movement in determining its annual program of literature; that is, grouping the publications for all grades around a central theme, usually some one mission field or problem, like Japan last year, and China, next?

(*a*) What do you consider the relative advantage of a central theme for each year, as opposed to cycles of studies arranged independently for each grade of students, or some other plan?

(*b*) Should Home and Foreign Missions be treated in separate cycles or combined? What are the respective advantages and difficulties in either method?

(*c*) If in your judgment the planning of literature by annual themes has left gaps in missionary education materials, what books or courses ought now to be planned for the several grades and constituencies? What introductory or supplementary text-books are most needed?

3. Criticize recent publications of the Missionary Education Movement from the standpoint of the needs of special constituencies. What in your estimation is the most satisfactory book published in the last five years for those grades or constituencies with which you have the best acquaintance? Please give reasons for your statement.

Outline in detail one or more types of text-books that you think are most needed.

4. Comment on the practicability of interdenominational pictures, stories, and suggestions to parents, to be used in the home with little children of preschool age.

5. What types of literature are needed for those who are uninterested and who will buy only quite inexpensive material?

6. Comment on the need of a text-book on missionary education to be used for the training of leaders.

7. What more should be done to strengthen the training of leadership through summer conferences?

8. Comment on possibilities as to local training of leaders through interdenominational coöperation.

WORLD SERVICE SCHOOLS

As Revised for 1924–1925

It is generally accepted that the Congregational World Service Schools Plan has proved itself sound and practical in its essential principles. In details, however, it can well be improved upon. We are happy to announce that certain changes have been made which should remove the difficulties under which the plan was worked last year, and should make the plan more widely popular and much more useful.

First: A new descriptive folder is being printed, entitled "WORLD SERVICE SCHOOLS, A Plan of

Missionary Education for Congregational Church Schools." This folder sets forth the regular work of the World Service Schools plan, the requirements of which are approximately the same as those of the former chart plan used during the last five or six years. The detailed description of the Special Activities and of the Merit Seals and Individual Credits are entirely eliminated from this folder.

Second: There is another pamphlet also in print which is entitled "SPECIAL ACTIVITIES For Advanced Work in World Service Schools." This contains all the details regarding this part of the plan. The matter has been rearranged in such manner as to make its meaning more clear. Additional explanations and examples of work done have also been put in.

Third: To be noted is a new folder with a list of books for missionary reading. This includes books bearing upon the mission study themes for 1924–1925, as well as others suited for different grades. This folder is entitled "MISSIONARY READING For World Service Schools, 1924–1925."

Fourth: Is a new missionary education chart which will meet the desire of many schools wishing to record graphically their achievements in service and in giving. The chart also will serve to keep the various missionary societies more definitely before the school. It will provide for all the elements of graphic record afforded by the former chart, but in a different and even more interesting manner. It also allows for the exercise of originality and variation by the church schools as they may desire, while providing all the material necessary for those which prefer to follow a prescribed plan.

Fifth: Then there is the *Certificate of Enrollment.* This is for each *World Service School.* It is printed in sepia on India tinted paper. The inscriptions around its border suggest different types of mission work. Circles are at the bottom for the Merit Seals awarded for special activities. When issued, the certificate bears the signatures of our Secretary of Missionary Education (Herbert W. Gates), or such other officer as may be designated to issue the certificates in the different territories.

How to Enroll

Write to the District Secretary of the Congregational Education Society for your state, or to the Department of Missionary Education (14 Beacon Street, Boston), and ask for an enrollment card if you do not already have one. Sample programs will also be furnished on request.

Each *World Service School,* upon enrolling, agrees to meet the following requirements:—

(*a*) To have at least one missionary program a month while the school is in session.

(*b*) To give the instruction afforded by the programs and other materials furnished concerning the work of our Congregational missionary and educational activities.

(*c*) To give regularly toward the support of our Congregational missionary work.

Program material in the form of dramatizations, stories, and facts of interest about our common missionary work is furnished free to *World Service Schools* by our mission boards through the Department of Missionary Education of the C. E. S.; also suggestions for practical service and giving toward definite objects.

Try the Plan

Many churches that have adopted the *World Service Schools* Plan report that it has put new interest into the work of the school; that it has given young people a chance to use their own initiative in carrying out plans for study and service; and that it has stimulated greater loyalty to the church expressed in personal work and increased giving.

Is it not worth while? Through this Plan you will help the children, young people, and adults in your church into a broader knowledge of the church and its work, the needs of America and the world, and the best ways of helping. It pays to put time and energy into any plan that tends to develop intelligent and sympathetic interest in the moral and spiritual uplift of all races and nations. Let's coöperate.

CHILDREN AND MISSIONARY LETTERS

For several months we have been desirous of telling our readers about a novel way of getting missionary letters read not only by adults, but also by children. We refer to a plan worked out by the ladies of the Legion of Christ's Crusaders in La Grange, Ill. A children's post office was installed and a playlet enacted before eighty boys and girls of the church, and we know not how many others.

Said post office was a hatbox presided over by a boy Crusader. Children came up one by one to ask for their mail. They found interesting letters, pasted o'er with foreign stamps. They opened the letters with glee and read aloud. Messages came from Miss Dibble, of Africa, the "children's missionary," for the Crusaders, of course; also for the Primary Department of the Sunday School, and so on. There was not a little action, plenty of talk, and some keen listening. We commend it to the attention of all in charge of children's work. We understand that it has been given as a workable plan to children's leaders throughout Chicago and vicinity, and that quite a demand for it in detail has arisen in consequence. Write for details to Miss Lamberton of the W. B. M. I., 19 South La Salle Street, Chicago.

LEARNING CHINESE

By Catherine A. Tinkham

In the *Peking Mandarin*, the organ of the North China Union Language School, where our young missionaries begin their study of Chinese. These verses suggest the difficulties of language study in China.

Into the *ta k'ê t'ang* (1)
At the first sound of gong,
From travels hard and long,
Came we new students.
For two weeks (that's no joke)
Never a word we spoke,
Never the stillness broke,
Though some did almost choke,
Listening in silence.

New teachers each half-hour
All saying, *"Wo, ni, t'a erh,"* (2)
From almost nine till four;
Learning to listen.
Ours not to make reply,
Ours not to reason why,
Ours just to vainly try
Hard sounds to fasten.

Teachers to left of us,
Teachers to back of us,
"Dearest" (3) in front of us,
O'er the desk leaning.
Of English he'd no need;
By acted word, indeed,
While we gave truest heed,
Learned we the meaning.

Section class next our fate,
Hsien sheng (4) and students eight.
Now we must talk—but wait—
English?—Forget it!—
Never one English word
In class must e'er be heard.
Yet we must talk. Absurd?—
Well, we all did it.

Private class—here but one
Student and teacher come—
Taking Chinese, by gum,
Both of them at it!
Slowly at first, with fear
Sound and tone both seem queer,
Later on, strong and clear,
Students all talk it.

Tsung pan (5) and private class
In quick succession pass—
Soon ends the year—alas,
Swift was its passage.
As we bid sad adieu,
To friends and teachers, too,
There is one thing we can do;—
Handle the language.

(1) General classroom
(2) "I, you, he (or she)"
(3) Chang Hsien Sheng, the general class teacher
(4) Teacher
(5) General class

Dr. Lorrin A. Shepard, of Aintab, has been definitely told by the Turkish Government that he will not be allowed to practice in Turkey. We understand that he cannot even administer anæsthetics or serve as superintendent of the Aintab hospital. This action of the Turkish Government is along the line of its policy to prevent foreigners of all nationalities from practicing medicine in Turkey.

But Dr. Shepard, we understand, is remaining at Aintab instead of taking up work in Beirut University Medical Department in place of Dr. Edwin St. John Ward, coming home on furlough, as Beirut hoped Dr. Shepard would do. He will help the Turks in every way possible.

THE BOOKSHELF

China's Challenge to Christianity. By Lucius C. Porter. New York: Missionary Education Movement of the United States and Canada. Pp. 248. Price, 50 cents, paper; 75 cents, cloth.

Professor Porter, the author, is a missionary of the American Board and Dean of Peking University. During the last two years he has been the head of the Chinese Department of Columbia University. He comes from a family well known in China for its pioneer work in missions. He has had the good fortune to spend his boyhood days in Old China before the Boxer Uprising and his mature years in the new China which is emerging so rapidly.

The book is dedicated to Timothy Ting-Fang Lew, Dean of the Theological Department of Peking University. Opposite the title-page is the portrait of Dr. Ch'eng Ching-yi, Chairman of the National Christian Conference in 1922, and one of the wise, constructive leaders of the Christian Church in China.

In six fascinating chapters the author sets forth the present political, social, and intellectual situation. His information is accurate; he has historical perspective and, penetrating below the superficial and accidental, he describes the attitude of the Chinese toward the West, the striking changes in their environment, the rural life of the people, the intellectual renaissance, the revival of the native religions, and the creative work of Christianity. A map of China, appendices with useful information, and an index complete the volume.

The cross-currents of the intellectual and social life of the Chinese are also seen here. We know of no work which describes so accurately and sympathetically the social, moral, and religious struggles of the people in their attempt to adjust themselves to the modern world; it pictures the reaction of the mind of China to the impact of modern life.

The criticism often directed against missionary books, that they are one-sided, does not apply to this one; its outstanding characteristic is that it takes the Chinese point of view. But the religious appeal is not weakened. China needs the Gospel of Jesus.

but when China is once permeated by the Gospel, it will make an indispensable contribution to the life of the world.

The book is significant for another reason. It reveals the great part which missionary work will take in the racial adjustments which are occupying the thoughts of statesmen and educators. Racial harmony is dependent on the interpenetration of racial contacts with the spirit of Jesus. The author pleads for this and his work is an illustration of this spirit.

As a text-book for adult groups, Bible classes or college students during the coming year, "China's Challenge to Christianity" will promote a better understanding between the East and the West. It will also give a new vision of the possibilities of the missionary enterprise.

LEWIS HODOUS.

China's Real Revolution. By Rev. Paul Hutchinson. New York: Missionary Education Movement. Pp. 177. Price, 50 cents.

In 1919 Bishop Bashford gave to the friends of China a splendid volume entitled, "China, An Interpretation." Rev. Paul Hutchinson's recent book, "China's Real Revolution," also passes the criterion of being an interpretation.

There is direction and purpose in every paragraph. It is written so that a reader may bring to it any amount of brains that he may have in his possession and find enjoyment and enlightenment. Those who want statistics may hear them speaking loudly and clearly in part of the last chapter. Those who want to ride over the turbulent China Sea in a glass-bottomed boat, and observe what is going on in the deeps of that mighty body, will find a profitable journey through the chapters of this book.

The book does not try to prove anything, nor does it beg facts to tickle the pious reader's ears. Brigandage and civil war are shown to be only symptoms of a deeper and more far-reaching revolution. This revolution is turning one-fourth of the human race upside down. The side that is going down is three thousand years distant from the side that is coming up. The reader is given to see how steadily and surely this turning over is taking place. Newspapers play up the falling meteorites incident to this turnover. Mr. Hutchinson shows us the slower moving mass held steady by a population that is 85 per cent rural, and which for long centuries has held the scholar first and the soldier last in the scale of human values.

The student movement which has played such an important part for the last four years, both in domestic and foreign affairs, is held up in clear perspective. This interpretation gives us new hope for the ultimate outcome of the present struggle between the soldier and scholar in China.

China's real revolution is found in the severe application of Paul's ancient text, "Prove all things." Men and women alike in China are putting all things to the test. Ancient religions are found wanting. Even traditional Christianity is not held to be adequate to China's present needs by some of the extreme leaders of the new thought movement. The spirit of Christianity, however, is acceptable, and is making rapid progress in all its practical applications.

China's women are shown to be coming into recognition and leadership. Mission schools are held to be responsible for this movement. Interesting accounts are given showing Chinese women's capacity for scholarship and public life. The writer of this review, who has lived in China for seven years, finds this chapter the best interpretation of China's women that he has seen.

The industrial turnover is dealt with in a way to show American church and business men their opportunity and responsibility.

The book is weighty but not heavy. Well spiced with personal incidents, and balanced with good judgment, it ought to give interest and profit to many a mission study class this year.

R. W. MCCLURE.

A Galilee Doctor. By W. P. Livingstone. New York: George H. Doran Company. Pp. 283. Price, $2.00 net.

This is a sketch of the career of Dr. D. W. Torrance of Tiberias, a medical missionary. It is a narrative of heroic struggle and perseverance in the face of formidable difficulties. Dr. Torrance's skill as a surgeon made his name well known throughout the Near East, even into the deserts of Arabia into which he penetrated on his journeys of healing. The book throws light not only upon the peculiarly difficult nature of missionary work among Jews and Moslems, but also upon the present political situation in Palestine. The author, W. P. Livingstone of Edinburgh, Scotland, is one of the exceptional missionary biographers of the day. His book, "Mary Slessor of Calabar," ran to eleven editions.

The Human Side of Hawaii. By Rev. Albert W. Palmer. Boston: The Pilgrim Press. $2.00.

It would pay handsome international good-will dividends if some large-pursed investor should make possible the issuance of this book in cheap, attractive form and get it into the hand of every church member, Catholic, Jewish, and Protestant, in our Pacific coast states. For the work is accurate, well balanced, intensely interesting, full of homely wisdom, exceedingly well-timed, now that we have succeeded in wounding to the quick our most loyal international friend, and truthful without tending to provoke controversy.

After sketching very briefly the historic background which touches the high lights with discrimination, Dr. Palmer tells well the story of the reactionary period, 1860–1900, that followed the for-

ars of pioneer missionary work. Not every one ll agree that "there is practically no watered stock Hawaii," though the point of view might depend the definition of "water." Some economic stu- nts would probably charge all the losses during the ars of deidealization to the introduction of the pitalist system of profits, inevitable in the absence a group of economic missionaries to follow their neer forbears, but such a development would have en a miracle, hence why discuss it?

Fundamentalists will not be happy over Dr. lmer's way of accounting in part for the rise of hunaism and the success of Mormonism.

"One cannot but wonder if the failure to deal ectively with kahunaism was not also due, in part, the theory of Biblical infallibility which the mis- naries naturally held and taught to their converts. you hold to the verbal inspiration and literal in- llibility of the Bible, you are pretty clearly forced accept a large and complicated demonology."

"A modernist in religion may well inquire whether e emphasis laid on Biblical infallibility may not ve had something to do with the large defection the native Hawaiians to Mormonism." "With its eat emphasis on miracles, the lost ten tribes, second ming of Christ, and the literal fulfillment of ophecy, Mormonism has a great leverage with ople brought up to believe in a literalistic type Biblical interpretation."

Few persons, conscious of how the Hawaiians w for a century have been soaked in a meticulous owledge of the Bible, are likely to dispute this ggestive contribution toward an understanding of y the brilliant missionary epoch was immedi- ly succeeded by so striking a decline.

The gist of the book, however, is found in the ur closing chapters, that deal with modern prob- ms. Here the author is at his best. In no con- versial spirit whatever and with abounding good mor the author sketches conditions and construc- e factors that need to be known and pondered every loyal American, and that leave the anti- iatic protagonists of the Pacific coast without a to stand on. Men of modern social vision may sh that in outlining his ideal of plantation con- ions he had more emphatically stressed a future small landed proprietorships rather than a del plantation village under capitalistic owner- p. Others may miss a somewhat fuller treat- nt of the steadily progressing amalgamation that marking the immediate present. Up to the end July, 1923, there is a record of 160 Japanese ermarriages in Hawaii. The recommendation of Federal Labor Commission that the President empowered to authorize temporary importation of alien labor to offset a labor shortage apparently is approved. In discussing the great Japanese strike of 1920, no reference is made to the real predisposing cause, namely, the months of insulting nagging of the Japanese by the white press of Honolulu. Both that strike and the opposition to the Japanese language schools are an eloquent commentary upon the malign influence of post-war hysteria.

Barring these points, the description of the situation and the unfolding of the forces that are bringing in the new day not only are eminently fair, but constitute a masterly bit of work. His pictures of Americanization are rarely because so simply done. He does not argue, but tactfully lets the facts show how far from reality are the assertions of the bitter exclusionists about non-assimilability. His plea for fair treatment of our Oriental fellow citizens is the plainest dictate of sound common sense. Though he does not advocate immediate statehood for Hawaii, one conversant both with all the facts as set forth in this charming book and with the larger issues of the Pacific World, rises from its perusal with the clear conviction that this is the next step for enlightened statesmanship in America to take.

DOREMUS SCUDDER.

NEW ENGLAND'S LARGEST TRUST COMPANY

CAPITAL	7,000,000
SURPLUS AND PROFITS	10,000,000
DEPOSITS (Dec. 31, 1923)	133,000,000

We receive accounts from Corporations, Firms and Individuals and invite inquiries from those who are considering making any change in their banking relations.

OLD COLONY TRUST COMPANY
Boston

Member Federal Reserve System

MISSIONARY PERSONALIA

AN OLD FRIEND HEARD FROM

Many readers of the *Herald* go back to the days when the American Board was working at Ponape in the Caroline Islands. They will remember Henry Nanpei, now one of the most intelligent and wealthy men of the Carolines and a staunch Christian. We publish this picture for the sake of his friends in America.

We understand through his friend, a former missionary of the Board in the Carolines, Rev. Frank E. Rand, that Henry Nanpei is now "a High Chief Preacher and Teacher on Ponape." Just what those titles signify is not yet clear, but we

HENRY NANPEI
Ponape's "High Chief"

understand that Mr. Nanpei, along with other duties, is serving practically as Christian bishop among the evangelical Christians of Ponape.

In a letter to Mr. Rand, Mr. Nanpei says: "There are not many of the older teachers left (on Ponape); and there are few young ones to take their place. Most of the workers at the present time were members of your training school. While there are so few workers left, still the Christians in the eight churches on Ponape and the church at Pinglap, Mokil, and Natick are striving hard to keep the churches alive. This is hard and discouraging work, as the Spanish priests are doing all that they can to destroy the Protestant religion. The Protestant Ponapeans are wise, energetic, and prosperous. We Ponapeans (however) have not nearly so much to make us happy as we had when the American and German missionaries were here to help us carry on our schools, to teach our children to read and write, and to train Ponape preachers and teachers to carry on the work. . . . While there is much to discourage us, the fact that many of our young people and some of the older ones are true Christian Endeavorers is very encouraging. While my two boys, who were in school in Germany, died there during the war, while we are often in hard, difficult places and know not what to do, still we feel that God is with us and will help us. . . . I think it would be of great help to Ponape, Pinglap, Mokil, and Natick if we could have an American missionary here on Ponape. Greetings from the Ponape Christians. Remember we are in a hard place. Pray for us."

Robert K. Brueckner, of Amanzimtoti, South Africa, has been studying at Columbia during furlough. He returns to Africa with an "M.A." and as "Director of Industrial Arts and Vocational Education." He was advised to qualify for a "PH.D," but feeling that the Board and mission had the right to expect his return to Africa, he is "passing up" the title for the present. Mr. Brueckner is Amanzimoti's industrial expert.

Prof. A. J. Saunders, of Madura, South India, whose article on the Conscience Clause we print in this number, has been elected member o the Senate of the University o Madras by the Council of Affiliate Colleges. He is also a member o this Council.

Rev. and Mrs. Clarence S. Gillet who have been busy at Tokyo i relief work, are now located i Sendai, where Dr. and Mrs. Joh Hyde DeForest and Miss Bradsha labored so long and effectivel Sendai is a large student center.

Rev. Alden H. Clark starts th middle of July for America, in th interests of a Community Center Bombay. The Marathi Mission ha long had this project in mind an believes that Mr. Clark is the ma to impress it upon the mind America. Mr. Clark will be wi us several months.

Mr. Wendell Wheeler of t Marathi Mission, after a strenuo year in Bombay, is at Ahmednag serving the two high schools the He is another good friend of t *Herald*, promising the use of unusually good camera. We fe like saying "Attaboy!"

Rev. Henry J. Bennett, of Japa has just finished a concordance the revised Japanese New Test ment. It has ninety thousand ref ences, all classified and practica ready for a publisher. Let us ho that the latter may soon appear.

Rev. and Mrs. Henry C. McDow of the new station, Galangue, W Africa, are busy on their furlou helping Dr. Lawless, of Atlan lead the colored churches of t South out into a large missiona work in Africa. These churc have assumed the support of G langue and will win out in time

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE
"PAPERS OF OLD FASHIONED QUALITY"
MADE AND DISTRIBUTED BY
TILESTON AND HOLLINGSWORTH CO
"Papermakers For More Than One-Hundred Years"
MILL AND OFFICES
BOSTON, MASSACHUSETTS

Rev. John X. Miller, D.D., of Pasu-
lai, Madura Mission, is, among
ner things, Chief Examiner in
nglish for the High Schools of the
adras Presidency. For this task
e Government gives him thirty-
o assistants—who have to be
ught to adopt a uniform standard
valuation for 14,000 papers
nded in. He spends a good deal
his "vacation" writing his report
r the Director of Public Instruc-
n. A little work on the side!

Dr. Lucius C. Porter, whose pic-
re appears as our frontispiece, and
ose book is reviewed by Profes-
r Hodous in our "Bookshelf," has
en serving as Dean Lung Profes-
r of Chinese in Columbia Univer-
y during the past two years.
uch of his time has been given
the reorganization of his depart-
ent. Though urged by the au-
orities at Columbia to remain in
rk in America, he prefers to re-
rn to China, regarding that field
s the most interesting place in
e present world to live," and be-
use his training and interests
eem to make it possible for L. C. P.
be of some use there more than
sewhere." Feeling this way, as
does, is it strange that he says:
ust imagine it, being paid to do
hat you want most to do!"

Dr. Porter recently resigned the
anship of the College of Arts and
iences, Peking University, and
ll be free now to devote his time
d energies to the Department of
ilosophy, of which he will be
ief. While at Columbia, he was
"leave of absence" from that in-
tution at Peking.

Without any desire to embarrass
rofessor Porter, but with the hope
introducing him more fully to
e students of his text-book, we
nture to publish here some of
e honors that have come to this
ssionary.

Born in China, at Tientsin, Octo-
r 31, 1880.

Born of missionary parentage:
ther, Henry D. Porter, an hon-
ed leader among the forces of
rth China; and mother, Eliza-
th Chapin, daughter of first presi-
nt of Beloit College.

A.B., Beloit, 1901; B.D., Yale, 1906;
A., Columbia, 1916; D.D., Beloit,
24; L.H.D., New York University,
24; Phi Beta Kappa and Delta
gma Rho, Beloit; Tau Phi Tau,
norary scholarship society of
inese universities; Yale Fellow,
06–07.

Member of numerous clubs, like
en Yu Hui, an international lit-
ary society of Peking, and the
king Club itself.

Professor Porter was married in May, 1908, to Lillian Lee Dudley; was ordained that same month and year; and sailed for China as American Board missionary the following August.

Beloit, when conferring its degree upon Lucius Porter, dubbed him "Philosopher, educator, missionary, interpreter of America to China, and China to America, one of the goodly company of those who help diverse peoples to understand one another."

For his sake we will let this suffice, though hoping that enough has been said to stimulate thousands of our readers to study his text-book on China.

Allen E. McAllester, of Sachikela, West Africa Mission, has had his first year on the field, and judging from his letters, he has had a good hard time working. His language study has been relieved with such "simple activities" as superintending the thatching and remodeling of a house for his own use, teaching in the station school, resurveying the 3,000-acre grant of the station, and keeping the boys at work in the large field. Incidentally, he has been imbibing a lot of knowledge regarding the people and their life. We understand that the life of an agricultural missionary in Africa is all that he expected it would be, "and then some."

Power and light companies operate on practically a cash basis, are properly non-competitive and have no extensive inventories. They are one of the most important and most stable of basic industries.

We recommend high grade public utility bonds for conservative investment.

ARTHUR PERRY & CO.

31 Milk Street, Boston

New York Philadelphia Providence

Boston Insurance Company

Incorporated 1873

FIRE — MARINE — AUTOMOBILE — SPRINKLER LEAKAGE — EXPLOSION — RIOT and CIVIL COMMOTION — TORNADO — RENTS — USE and OCCUPANCY — TOURISTS' BAGGAGE

HOME OFFICE, 87 Kilby St., Boston, Mass.

Western Department Lansing, Michigan

Pacific Coast Department 230 Sansome St., San Francisco, Cal.

INDIVIDUAL TRAVEL

WE are arranging at all times—at *home* and *abroad*—Individual Tours covering transportation, Hotel accommodations, etc., for Individuals, Families and small Parties, who desire freedom from responsibility when traveling.
We are also offering a large variety of Escorted Tours embracing EUROPE—CALIFORNIA—NATIONAL PARKS—ALASKA—EVANGELINE'S COUNTRY, GULF OF ST. LAWRENCE, THE SAGUENAY—BERMUDA—WEST INDIES—AROUND THE WORLD. Send for descriptive booklets.

STEAMSHIP TICKETS BY ALL LINES
COOK'S TRAVELER'S CHEQUES GOOD EVERYWHERE

THOS. COOK & SON

167 TREMONT STREET, BOSTON 3 doors from Keith's Theatre

Telephone Beach 8300 *150 Offices throughout the World*

100 Years Ago

A Remarkable Edition of the Holy Bible was printed in Brattleboro; also an Encyclopedia of Religious Knowledge, consisting of 1,300 closely set pages, with original engravings.

Printing for a full century has been one of the chief industries of Brattleboro, and it is a matter of pride to the VERMONT PRINTING COMPANY to be a successor to such worthy pioneers. It is notable, too, that much of our work today is still of a religious character, for we enjoy many large orders from missionary societies and church organizations, in which line we compete successfully with many of the large city printing houses.

The
Vermont Printing Company
E. H. CRANE, President
Brattleboro Vermont

HOOPER PRINTING COMPANY
Printers who SERVE
74 INDIA STREET BOSTON, MASS.

Central Turkey College
Hospital at Aintab
Aleppo High School

WILL TRANSMUTE YOUR MONEY INTO SERVICE; $25.00 into one year's tuition in High School; $15.00 into two weeks' bed and care in Hosp tal; $5.00 into free medicine for ten sick patients. Address: 14 Beacon Street, Boston, Mass.

RAGS AND THE KINGDOM

A Board secretary remarked not long ago that he would remain in foreign missionary service even if he had to go around in rags to do it. A young man deciding recently between service at low pay as traveling secretary of the Student Volunteer Movement and two other tasks that would have meant considerably larger income now and big personal opportunities later—together with immediate marriage—chose the secretaryship. He, too, preferred the rags. This explanation is interesting:—

"Just a bit about what the Movement means to me. I am saying what I am not because of personal conceit or thought of individual prowess. I have accepted the job to travel over three others. One of these would have meant study at Columbia, with every expense paid. The other two would have paid me $5,000 and $3,300 respectively. Both of the last two were such that in a few years big things would have come my way. Both would have meant that I could be married comfortably. I have taken the Movement job, which will bring me to the end of the year without a penny (and that is something when you expect to marry a girl who deserves nothing but the very best in her married life). It means struggle where before there would have been ease.

"And now why have we (for it has been both of us) done it? Because we see in the Movement something that causes people to look at God and their lives together. Because we believe that a concentrated Movement to get young people to face up to their jobs in the light of the direction of God is one that demands everything we have. We are working for it because we believe that it is for the students and their advancement in the ways of God. And last of all, we are for it because we believe in it; that it is right as it exists. With these in mind, and perhaps some other reasons that I haven't mentioned, we are putting our lives in it."

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

June 2. In Toronto, Miss Margaret W. Melville, of Dondi, West Africa.

June 11. In San Francisco, Miss Leona L. Burr and Dr. Josephine Kennedy, of Shaowu, China.

June 18. In New York, Rev. and Mrs. Edward L. Nolting, of Madura, India.

June 28. In San Francisco, Miss Constance Buell and Miss Hazel F. Bailey, of North China.

June 28. In San Francisco, Miss Gertrude E. Kellogg, of North China.

June 29. In Providence, R. I., Mr. Caleb W. Lawrence, of International College, Smyrna.

July 6. In Boston, Rev. and Mrs. William H. Sanders, of West Africa.

The TUDOR PRESS INC BOSTON
LITHOGRAPHIN
PRINTING
BINDING
LETTER SERVIC
General Advertising
and Editorial Service
THE TUDOR PRESS, In
251 Causeway Street, Boston, Mass.

Sterile Catgut
Surgical Instruments
Hospital Furniture
Invalid and Sick-Room
Supplies
CROWLEY & GARDNE
731 BOYLSTON STREET
BOSTON, MASSACHUSETTS

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
CONgress 0875—2193

ENDEAVOR ACADEMY
WALTER M. ELLIS, Principal
Endeavor, Wisconsin
A Christian Home School, Accredited, Co-e cational; Over Two Hundred Graduates; Bo Room and Tuition for Nine Months, $300.
References:
Rev. Francis E. Clark, D.D., Boston, Mas
Rev. A. N. Hitchcock, D.D., Chicago, Ills
Rev. W. F. English, Jr., Chicago, Ills.
Rev. M. W. Ennis, Sachikela, West Afric
Rev. H. A. Miner, D.D., Madison, Wisco
President Silas Evans, Ripon, Wisconsin

TO INCREASE SALES
MAIL
F. S. ROOT COMPANY'S
SALES LETTERS
6 Beacon Street, Boston Haymarket 5859-
1000 letters ready to mail, 3c. each

Pulpit Gowns
and Choir Vestments
CUSTOM TAILORING
FOR CLERGYMEN
Pulpit Hangings & Bookmarkers
Cox Sons & Vining
131-133 E. 23rd Street, New York

Gordon
Theological, Missionary, Religious-Educational College course of 4 years, college degree of Th.B. Graduate School of Theology, 3-year course, degree of B.D. An embodiment of the highest ideals of evangelical culture and unity.
NATHAN R. WOOD, President
Gordon College of Theology and Missions. Boston, Mass.

McKENNEY & WATERBURY CO INC.
LIGHTING FIXTURES
ELECTRICAL SUPPLIES
LAMPS AND SHADES
FIRE PLACE FURNISHINGS
WE LIGHT THE WORLD
EXPERTS ON LIGHTING
SEND FOR OUR CATALOGUES
101 FRANKLIN ST COR CONGRESS ST.
BOSTON MASS USA

AN ENLARGEMENT

Of your favorite KODAK film is sure to be pleasing. Our grade of *Enlarging* is unexcelled. Artistic frames for *Enlargements* and *Studio Portraits* also, priced reasonably.

SOLATIA M. TAYLOR CO.
56 Bromfield St., Boston

W. W. WINSHIP
Trunks, Bags, Suit Cases, Etc.
71 SUMMER STREET
AND
392 BOYLSTON STREET
BOSTON

Year Book of Missions for 1924

A handy book of reference on the missions of the American Board and the Woman's Boards.

A list of your foreign missionaries, arranged conveniently for use.

Full directions for reaching every missionary by letter or gift.

Helps for pronouncing unfamiliar words.

Most important of all, a Prayer-Cycle, to enable you to unite daily in prayer with others the world round in behalf of the missionaries.

20 cents per single copy, postpaid, or $8.00 for each 50 copies

Order of Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

BIRTHS

June 6. At Yutaoho, to Rev. and Mrs. Paul R. Reynolds, a daughter, Helen Belknap.

June 20. To Rev. and Mrs. Darley Downs, a son, Allison Jarrard.

DEATHS

June 2. At Barcelona, John Heyser, youngest child of Rev. and Mrs. Wayne H. Bowers of the Spanish Mission.

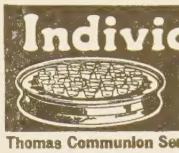
June 16. In New Brighton, Staten Island, Marshall Richard Gaines.

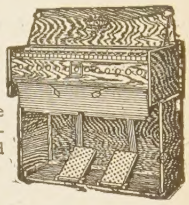
Mr. Gaines taught science in Doshisha, Kyoto, Japan, from 1884 to 1889. He was ordained at that time, while supported by the American Board. Obliged to retire from the service in Japan, he took up missionary work in America, and was in a very real sense a "missionary" up to 1909, when he was obliged to give up active work on account of ill health. His longest service was as President of Tillotson College, Austin, Tex., a school for negroes conducted by the American Missionary Association. He was eighty-four years of age at the time of his death.

Mr. Gaines was a graduate of Williston Seminary, 1860, Yale College, 1865, and Yale Divinity School, 1874. In 1868 he married Louise Walker, a Mount Holyoke graduate and a woman of notable intellectuality and character, who shared his life in every sense until her death in 1920. Mr. Gaines was a teacher from early manhood, teaching in the Hartford High School, Olivet College, and other well-known schools. In 1884 he was principal of Kimball Union Academy, New Hampshire, when he received the call of the American Board for service at Doshisha.

Mr. Gaines, though a scientist of no mean order, was known far and wide as a man of deep spirituality. He was modest to the point of diffidence, content to let his learning do its work unostentatiously. To quote the words of his daughter Ruth, Mr. Gaines's "character he could not hide. His life was ordered with the profound intent of following the Master's will. He saw the world the Master made as beautiful. He crowned a life of service by a death that was a benediction."

June 28. Killed in tornado at Lorain, Ohio, Rev. Franklin E. Jeffery, formerly of the Madura Mission.

Individual Cups

Your church should use. Clean and sanitary. Send for catalog and special offer. Trial free.
Thomas Communion Service Co. Box 530 Lima, Ohio

BILHORN The Best to Sell on the Sale
FOLDING ORGANS
28 Styles. Beginning with Style A We Guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases.
BILHORN BROTHERS
136 West Lake St. Chicago, Ill.

Style O

Purdy
Boston, Mass.
Imprint and Impression

There is no divorcing a photograph from the imprint upon its mount. They stand or fall together.

The name of the photographer adds greatly or detracts seriously from the photographic social standing of the sitter. It makes a difference who says things of you, or who makes portraits of you.

Complimentary things are said when the margin bears the name of PURDY.

145 Tremont St.

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave., Boston, Mass.

CONDITIONAL GIFTS

Do you know that a Conditional Gift will provide you an annuity for life?

A Conditional Gift to the American Board of Commissioners for Foreign Missions, or one of the Woman's Boards, is an investment which assures the donor of two things.

First: An annuity for life, and

Second: An assurance that the money which is given will go to help spread the Gospel in foreign lands.

The amount of annuity depends upon the amount given and the age of the beneficiary.

A gift to the American Board or one of the Woman's Boards avoids a possibility of a contest over one's will, as the gift becomes the absolute property of the Board on the execution of the Conditional Gift agreement.

The investment of Conditional Gift funds is in the hands of a Committee of men of excellent judgment and broad financial experience.

Any of the following named Treasurers would be glad to answer questions and give further details concerning Conditional Gifts:

FREDERICK A. GASKINS, Treasurer,
American Board of Commissioners for Foreign Missions,
14 Beacon Street, Boston, Mass.

MRS. FRANK GAYLORD COOK, Treasurer,
Woman's Board of Missions,
14 Beacon Street, Boston, Mass.

MRS. S. E. HURLBUT, Treasurer,
Woman's Board of Missions of the Interior,
19 South La Salle Street, Chicago, Ill.

MRS. W. W. FERRIER, Treasurer,
Woman's Board of Missions for the Pacific,
760 Market Street, San Francisco, Cal.

FORMS OF BEQUEST

The following forms may be used if you desire to leave money to the American Board of Commissioners for Foreign Missions or to one of the Woman's Boards:

Form of bequest to the American Board of Commissioners for Foreign Missions:

"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of dollars."

Form of bequest to the Woman's Board of Missions:

"I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts in 1869, the sum of dollars."

Form of bequest to the Woman's Board of Missions of the Interior:

"I give, devise, and bequeath to the Woman's Board of Missions of the Interior, incorporated under the laws of Illinois in 1873, the sum of dollars."

Form of bequest to the Woman's Board of Missions for the Pacific:

"I give and bequeath to the Woman's Board of Missions for the Pacific, incorporated under the laws of California in 1877, the sum of dollars."